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Calvinist Contact

A Reformed Weekly

MAY 3, 1991/46th year of publication/No. 2258

Christian relief agencies aiding struggling Kurds

Alison de Groot

ST. CATHARINES, Ont. — Reports coming in from the Kurdish refugee camps in southeast Turkey and northern Iraq are devastating. The pictures being shown and stories being told shake our perceptions of how far the human spirit can be pushed and still survive.

In an account of a personal visit to the mountainside camp in Uludere, Turkey, veteran *Toronto Star* reporter Peter Cheney writes: "The Kurds have been dubbed the legion of the damned. The suffering of these people is so great that it is virtually impossible to exaggerate."

Cheney describes what he sees: a woman lies in mud with a badly broken leg and blood running from her mouth; a girl of about five dies in her father's arms; a boy's eye is swollen to the size of a baseball with infection, and children who have probably not eaten for days are dressed in rags. Pus drains from their ears.

MCC involved

In Canada the Mennonite Central Committee (MCC), is channeling cash donations to buy powdered milk, medical supplies and bedding for the Kurdish people stranded in Western Iran.

MCC Canada hopes to correspond an airlift to Iran with a U.S. MCC plan.

"We're looking for an aircraft at a discounted rate or for free," says Bruno Baerg, of MCC's Ontario office. Baerg says the supplies will be delivered to the Red Crescent Society in Iran who will direct them to the Kurdish refugee camps on Iran's western border. Baerg estimates there are some one million refugees in Iran.

Baerg says MCC worked well with the Red Crescent Society during the earthquake crisis earlier and expects this joint effort to go well too.

As for the refugees in southeast Turkey, Ron Bietz of MCC's national office says his group is looking into the possibility of directing funds to the churches in Europe who are in a better position to direct aid to Turkey.

Bietz, who is co-ordinating the Canadian effort to Iran, says, so far, this one airlift is the only plan on the table.

"We want to get this off and then we'll see what happens," says Bietz. "Things are changing so fast there we won't know anything until after this is done. After that we'll see what else can be done."

A spokesperson for the Christian Reformed World Relief Committee (CRWRC), says an ex-staff member in the area is currently observing food shipments as part of an investigation into the possibility of food donations by CRWRC.

However, the situation is difficult for the CRWRC because of a lack of staff in that region, the spokesperson says. Care packages have been sent to Iraq through the International Development Relief Fund and the CRWRC has plans to raise funds for blankets; however, directing that aid to the Kurds is not guaranteed.

Photo: C.C. files

Refugees must fight for everything in camps on the Iraq/Turkey border.

Overwhelming response

The Canadian Red Cross and Global Ed-Med Supplies (GEMS) are two other agencies with Canadian offices which have established Kurdish relief funds. Donations to GEMS will be matched by Novopharm Ltd. to provide antibiotics to the refugee camps. As of April 19, GEMS announced it was so "totally overwhelmed" by gifts of tents, blankets, clothing and medical supplies that it had to end its campaign to solicit aid. Three planeloads of supplies left for the Turkish-Iraqi border on the April 20 weekend.

World Vision, too, is sending a quarter-million dollars' worth of emergency food and medicines, says Robert Seiple, president of that international Christian relief organization. The relief effort will include transporting supplies into northern Iraq where most of the Kurdish refugees are massed, and distribution of the goods in partnership with other relief organizations, Arab churches, and other social agencies. This latest effort expands World Vision's total commitment to Middle East victims of war to $500,000, reports the Evangelical Press news service.

See **SITUATION--p. 2.**

East European Christians seek media help

TORONTO (CCC) — Early in April a group of 22 television executives from Eastern Europe met with North American Christian TV broadcasters in Budapest. Discussions centred on the needs, goals and ethics of religious broadcasting as it applies to these formerly officially atheistic countries.

Len Johansson, director of Christian Missions Productions with Crossroads Christian Communications, Inc. (CCCI), reports that the conference was the first one to which Christian organizations have invited secular media executives for an exchange of ideas on religious programming.

Johansson feels that one of the most significant achievements was the request from delegates for a clearing-house at the new Vienna Christian Broadcasting Academy (VCBA) in Austria to screen religious programs filtering in from the West.

No occult

"They said that wealthy organizations representing various cults, occult groups and New Age thought systems from the West attempt to sell them what they call 'religious programming.' They feel they need an ethical and reliable advisory council that can help screen these programs for them. They recognized that the spiritual vacuum in their countries could not be filled by political or economic means. Their opinion was that only Christianity held answers for their people."

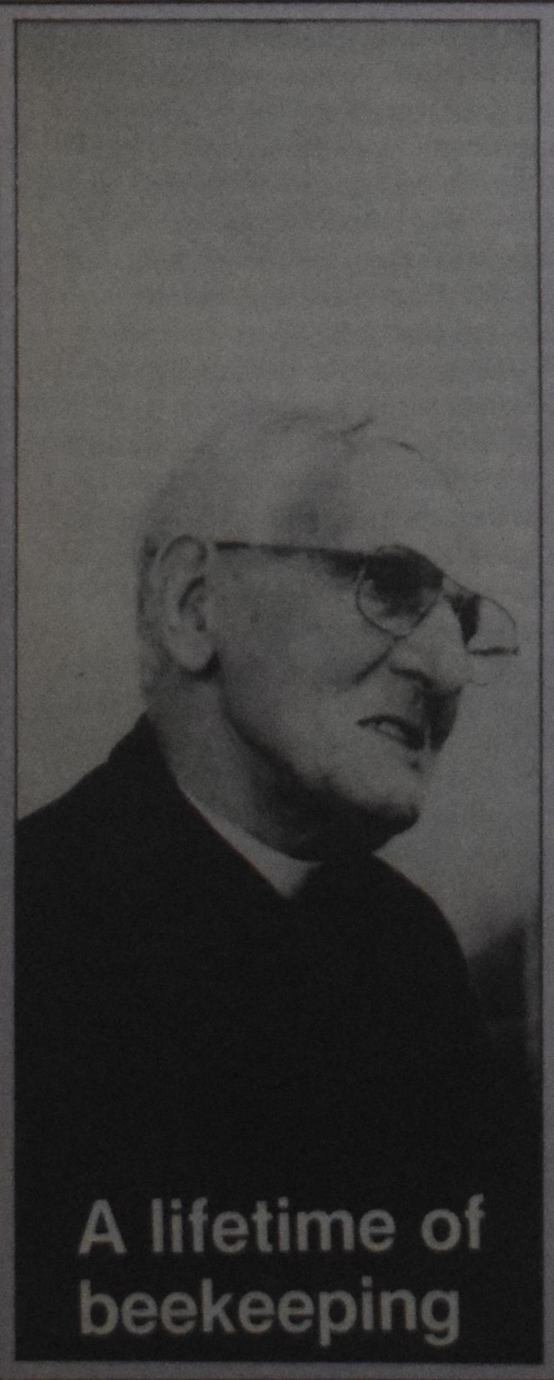
The event also achieved an unusual level of rapport between the Christian ministries and Eastern bloc media. Says Johansson: "The biggest thing we accomplished was the building of bridges. Everybody walked out of there with a feeling of friendship."

The sessions began with reports from each of the delegates. "What it really came down to was a cry for help. They need materials, experience and programs immediately."

Christ foremost

Johansson goes on to say that it isn't a matter of just plugging in Canadian or American programming. The ultimate goal, he says, is for each country to produce programming suitable to its culture. There was common agreement that what is needed is programming based on the person of Jesus and foundational Christian principles rather than denominational distinctives.

The delegates have requested a follow-up conference next year and a religious broadcasting newsletter to be published for networking purposes during the interim.



A lifetime of beekeeping

Anne Hutten

It's an old tradition: the elderly monk working in the monastery's apiary tending bees and gathering honey. It's a simple, peaceful life, affording a close look at one of the most complex creatures of God's creation. And it still exists today.

Brother Adam is 93 years old. He's a Benedictine monk at Buckfast Abbey, South Devon, in southwest England. He not only has worked with bees for most of his life but he continues to do so today. In the process, he has developed, through meticulous selection and cross-breeding, the Buckfast Bee. It is resistant to tracheal mite, a microscopic pest that lodges in the breathing passages of the honeybee.

Severe infestations of this pest killed off almost all bees on the Isle of Wight between 1904 and 1916. In the past decade, thousands of American bee colonies have been eradicated in a vain attempt to control tracheal mite. More recently it has infested Canadian bees, with New Brunswick discovering the mite in 1989 and Nova Scotia this year.

See **MITE--p. 13.**

Photo: Anne Hutten

Brother Adam

Thinkbit:

What the heart doesn't want the mind won't allow.

Frederich Fichte

In this issue:

A look at church growth in the Christian Reformed Church . . . p. 8
Former Hindu nun walks long path to Christ . . . . . pp. 10, 11
Assyrian Christians want say in Iraq . . . . . p. 12

News

Church groups ask for conscientious objector provisions

WINNIPEG, Man. (MCC) — Eight Canadian church groups have joined Mennonite Central Committee (MCC) Canada in asking the federal government to allow members of the armed forces who desire to avoid combat to seek conscientious objector (C.O.) status.

The eight groups are the Canadian Council of Churches, the Canadian Yearly Meeting of the Religious Society of Friends (Quakers), the Evangelical Fellowship of Canada, the Evangelical Lutheran Church in Canada, the Pentecostal Assemblies of Canada, the Seventh-Day Adventist Church of Canada, the United Church of Canada and the Union of Spiritual Communities of Christ (Orthodox Doukhobors).

The letter says that during the Gulf War MCC workers in Europe received hundreds of inquiries from U.S. soldiers interested in obtaining C.O. status before being sent to the Gulf. U.S. regulations permit members of the military to apply for C.O. status, stipulating that soldiers be assigned to non-combative duties until the application can be assessed.

The letter points out that members of Canada's military are not eligible for the same consideration and that members of the armed forces who have sought C.O. status have had great difficulty in obtaining non-combative status or have been discharged as being unfit for military service.

'Unfit'?

"It can be argued that they made their choice when they joined the forces," the letter states. "However, it is not uncommon for people to join because of a desire to escape poverty and before their convictions are fully formed."

The letter from MCC and the eight church groups asks the federal government to insert a provision in Canada's military laws which would recognize the legitimacy of such convictions and allow for a reclassification or a discharge on grounds of conscience.

The letter was written by MCC Ottawa office director William Janzen. It was sent to Minister of Justice Kim Campbell and Minister of National Defence William McKnight.

Situation may deteriorate

...continued from page 1.

World Vision will meet immediate needs for medical supplies, plastic sheeting for ground cover, blankets, locally purchased food and winter clothing. Future long-term needs include tents, more blankets, cooking utensils, food, clothing and medical supplies.

"What we're expecting is that in the next few days or weeks the situation may deteriorate," Seiple says, noting that nations in the Middle East have been closing their borders to the Kurdish refugees. "The Kurds might end up without a place to run to."

It is estimated that more than 1,500 Kurds have already died trying to reach Turkey.

Unique Third World university founded

PASADENA, Calif. (ASSIST) — A unique "university without walls" was launched today by the Education Commission of the Third World Missions Association (TWMA) meeting in Pasadena. Dr. David Cho, chairperson of TWMA and of the board of trustees of the newly formed World-Link University, described the development as of "enormous significance for the Church in all Third World countries, and will be a direct contribution to completing the task of world evangelization."

World-Link University has the goal of raising the level of training of Third World mission leaders and trainers. It plans to deliver contextualized missiological training to Third World mission leaders and missionaries.

A university-level program placing special emphasis on intercultural studies, World-Link University will operate in conjunction with mission training centres in non-Western nations, strengthening their programs and offering more universally recognized certificates and degrees to their graduates.

The TWMA Commission noted that the number of Third World mission agencies and missionaries is increasing at such a rapid pace that by the year 2000 they may well outnumber the total of all Western agencies and personnel. These non-Western missionaries and Christian workers need experience-based training that is both affordable and specific to the cultural contexts from which they come and in which they serve.

The commission also noted that many very effective training centres are already available in the non-Western world. Their offerings are often limited by lack of appropriately qualified personnel, prepared course materials and library books. World-Link has set an immediate goal of filling such needs. Curriculum development is already underway, and workshops and seminars will be begun in the near future, held as close to the field situation as possible.

The board of trustees for World-Link University, chaired by Dr. David J. Cho of Korea, has appointed, as interim president, Dr. Seth Anyomi of Accra, Ghana, who holds a PhD in educational administration from Tulsa University. Included on the executive group are Dr. Donald K. Smith, head of the Institute of International Christian Communication; Dr. Dale W. Kietzman, chairperson of ASSIST; Dr. Myrna Funtecha, founder of Amerphil Foundation of the Philippines; Dr. Abraham Philip, of the New India Evangelistic Association; and Dr. Elias Medeiros, academic dean of the Evangelical Mission Center, Minas Gerais, Brazil.

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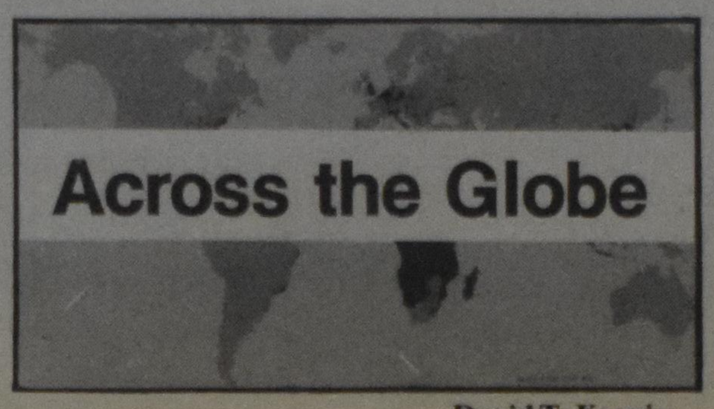


Another human tragedy

David T. Koyzis

Another human tragedy has unfolded in the northern mountains of ancient Mesopotamia. With the formal end of the Gulf War, and with the subsequent civil war in Iraq itself, the Kurds have now captured the public consciousness as Western television carries heartrending footage of hundreds of thousands of refugees fleeing the wrath of Saddam Hussein's army and pouring over the borders into Turkey and Iran, where they are being greeted with less than open arms.

The Kurds have lived in the Middle East for centuries and their historic homeland — known as "Kurdistan" — is surrounded by several ethno-linguistic groups: Arabs to the south, Turks to the west, Armenians and Azeris to the north, and Iranians to the east. They are Sunni Muslims and speak an Iranian language related to Persian. Promised their own homeland after the first World War by the unratified Treaty of Sevres (which would also have created an independent Armenia and given Greece the city of Smyrna in Asia Minor), Kurdistan was instead partitioned among Britain, France and renascent Turkish republic under Kemal Atatürk.

At present, two generations after the departure of the Western colonial powers, the territory inhabited by between 14 and 28 million Kurds finds itself divided among Turkey, Syria, Iraq and Iran. For some 70 years the Kurds have refused to accept the fate imposed on them by the surrounding powers and have waged a protracted guerrilla campaign aimed at securing the independence promised at Sevres.

Saddam Hussein was right after all: the boundaries in the Middle East are indeed largely artificial, and many of them were drawn arbitrarily by outside imperial powers. Ironically, however, such an argument is likely to cast more doubt on the existence of a united Iraq than on an independent Kuwait, whose Al Sabah dynasty has ruled in the latter country since the 18th century. Only in 1926, for example, did Britain decide to attach the largely Kurdish province of Mosul to its League of Nations mandate of Iraq, which had been carved out of the defunct Ottoman Empire.

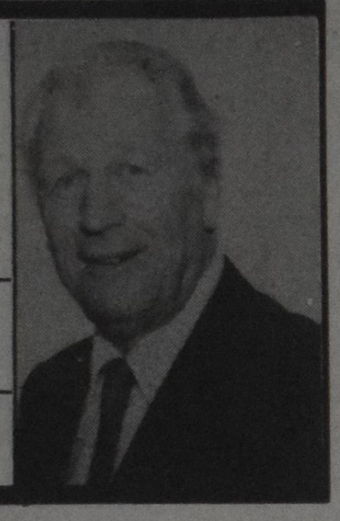
Thus far the West, led by the United States, seems tacitly committed to maintaining the territorial integrity of Iraq. Shortly after Operation Desert Storm ended, an American official was quoted as saying that Washington preferred representatives of the "Suni élite" to continue in power in Baghdad. By some estimates Sunni Muslims in Iraq are outnumbered by Shiites, whose religious ties to Iran could bring their country into the orbit of Islamic fundamentalism, were its political system to become more democratic. This would not be in the interests of the West, and it explains why the United States is not particularly anxious to see a democratic Iraq, despite public assertions to the contrary.

Could a democratic Iraq survive in one piece? An autonomous or independent Kurdish republic in northern Iraq would be a destabilizing force in the region. The leaders of a truncated Kurdistan would likely strive to enlarge its borders to encompass the remainder of their ethnic compatriots, in an "irredentist" policy that would threaten the territorial integrity of the surrounding states.

As I write, Washington has just decided to establish protected sanctuaries for the Kurds in northern Iraq. But this admittedly temporary measure is no substitute for a more comprehensive solution. Unfortunately the Middle East is filled with minority communities seething over frustrated national aspirations. The Palestinians are only the most visible of the "landless nations" and have received the most attention of the world at large. Although a wholesale redrawing of national boundaries is neither practical nor desirable at this stage, such aspirations will have somehow to be taken into account and dealt with in the interest of securing lasting peace and justice in the region.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

Pressreview



Carl D. Tuyl

Monsieur, the Irish Quebecer, handed Mr. Clark, the French-speaking Albertan, the task of keeping the country together. No mean task it is. Every Canadian street-corner politician from St. Paul, Alberta, to St. Peters, Prince Edward Island, has his or her own patented fool-proof solution. Even Mr. Don Cameron, Nova Scotia's brand-new premier came out swinging: "Confederation hasn't worked for Atlantic Canada; let us be like Quebec," he urged. "Let us understand what we want out of a new confederation." Nobody contemplates what they can put into it.

The Spicer Citizen's Forum has heard from 260,000 Canadians so far. The commission will wind down its consultative process by the end of April and its report is supposed to be in the hands of the printers in the beginning of June. I don't envy the people who will sit down at the word processors. They will be working under a lot of pressure.

★ ★ ★

Now there is grammatical help for anyone who ever presses the keys of a personal computer or dips the pen in ink: Professor Murray Kinlock from Maryland, N.B., operates a grammar hot line. Whom or who? Which or that? Alright or all right? You can call Prof. Murray, (506) 459-3631, any time, as long as you don't call collect. Mr. Murray has an arsenal of 156 dictionaries at his disposal. He confesses that he cannot pass a "mens room" or "ladies room" without getting annoyed about the missing apostrophes. Surprisingly, he poses that "ain't" ain't necessarily bad.

★ ★ ★

Monsieur is in a spending mood these days. The year of reckoning is coming closer. A couple of million here, a friendly handout there. He probably figures that no one is counting, now that Mr. Wilson is gone from the Finance Ministry. There are even rumours around that the controversial "fixed link" across the Northumberland Strait between P.E.I. and New Brunswick is set to go ahead. There goes another billion dollars for a 13 km bridge.

Monsieur announced, furthermore, the investiture of a Royal Commission on Native issues. Monsieur was in high gear, speaking on the unity theme in the West, and generally the week was a week filled with a flurry of political moves. They did not impress Madame Shirley Carr very much. Never a lady to use a lot of euphemisms, she called the Tories "union busters" in her speech to the Public Service Alliance.

★ ★ ★

The press noticed that the prosecution of war criminals in our country has not been very successful. Charges against Stephen Reistetter were dismissed for lack of evidence. He was charged with sending 3,000 Jews from Czechoslovakia to Nazi death camps. Imre Finta was acquitted of similar charges arising out of the deportation of Hungarian Jews. A judge also refused federal lawyers permission to send a special commission to the Soviet Union to videotape evidence against a retired Renfrew, Ont., carpenter charged with murdering 490 Jews and Poles. The Canadian chief of the 28-member RCMP war-crime unit, Don Maas, retired from the force, and the Canadian Jewish Congress is concerned about the top-level changeover at the unit. The last verse of the Book Ecclesiastes comes to mind.

Bad news from the North West Territories. Children there are becoming addicted to chewing tobacco and some are paying for it with mouth cancer, according to the Assistant Deputy Minister of Health for the Territories. Cigarettes are still in great demand in the N.W.T. Of the 53,000 citizens there, 53 per cent still smoke, compared to about 33 per cent for the nation as a whole. Another depressing item in the area of health is that multiple sclerosis, that mysterious disease of the central nervous system, strikes women twice as often as men.

★ ★ ★

The Food Marketing Institute's annual convention will take place in Chicago later this month. The food marketers have invited former Soviet External Affairs Minister Eduard Shavardnadze to be their keynote speaker. My question is: What do the Russians know about food marketing that the Yankees do not know? How to keep it hidden, maybe? The Russians seemed to have discovered a new export item; they're now sending us their strippers, who will probably be responsible for more hard currency flowing back to the Soviet Union than the Lada ever was.

★ ★ ★

The 12-country European Community lifted its sanctions against South Africa, and in another session the community's parliament urged the United Nations to begin war-crime proceedings against Saddam Hussein. Newfoundland sealers, by the way, are taking aim at the European embargo against seal fur. Sealers there took out ads in several newspapers claiming that harp seals are eating 10 million tons of fish a year, and infecting cod with parasites. I don't think that the sealers' campaign will revive the fur trade in Western European countries.

★ ★ ★

Thieves stole 20 priceless art works from the Van Gogh Museum in Amsterdam. Like all well-organized thieves they abandoned their car shortly after the break-in. Alas, nobody is perfect. In their haste to get away in another car they left the paintings in the first automobile, from which the police recovered them.

★ ★ ★

What country of 23 million people, run by a vicious dictator, and with almost a million well-trained men under arms is close to possessing nuclear capability? Forget Iraq; it is North Korea. Another potential trouble-maker.

★ ★ ★

This is the sad story of Roshni, 16 years old, and Bijendra, 20 years old. They were hanged from a tree in India's Mehrana. Roshni was a high-caste Hindu, Bijendra was from the untouchable lowest class. Their crime? They fell in love and wanted to get married! Tradition can kill.

★ ★ ★

President Bush's travelling man, Secretary Baker, was again on his mission impossible: creating peace and stability in the Middle East. As he was about the various capitals, settlers kept moving into occupied territories in Palestine and Shamir kept stubbornly clinging to his thousand-times-repeated position. The only change, expressing perhaps some semblance of progress, was in the fact that there seemed to be agreement about the European Community joining Moscow and Washington as co-sponsors of an eventual Middle East peace conference.

★ ★ ★

Drug trafficking is again a major industry in Panama, in spite of a gigantic $420 million U.S. investment in an effort to eliminate the drug trade in that country. Papers reported that Manuel Noriega has become a Christian. The wind blows wherever it wants.

★ ★ ★

Ninety-five per cent of Beijing's citizens watch their TV soap opera, *Expectation*, which airs at 10 p.m. every night. The heroine is Liu Huifang, a beautiful, demure, selfless worker's daughter who is cruelly treated by her husband, and who suffers her fate with patience and without rebellion. The *People's Daily* gave Liu Huifang high marks, saying that she possesses all the merits of a woman. Give me a break!

★ ★ ★

Let's end with really good news this week. Simplesse, the fat substitute, comes to Baskin Robbins with no cholesterol and 30 per cent fewer calories. Two varieties: peach, and chocolate with a vanilla twist.

★ ★ ★

And teachers can always be counted on to liven things up a bit. This story comes straight out of Grade 1, according to the *Saturday Evening Post*. The teacher asked a little girl who was learning to write: "Where's the cross on the 't'?" The girl answered, "It's still in the pencil." Out of the mouth of babes....

Carl Tuyl is a chaplaincy co-ordinator who lives in Kingston, Ont.

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When Christians suffer from the 'decent sinner' syndrome

In a sense there is nothing wrong with being in the "middle class." If the term is used as an economic indicator, it simply means that your income hovers somewhere between that of the top and the bottom. There may not be anything wrong with being middle class either if the term is used to indicate your socio-economic habits — you bought a three-bedroom house on a decent street, drive a medium-priced car, take a camping holiday, and listen to classical or popular music on a fairly nice CD player.

But when "middle class" begins to stand for certain values and attitudes — thinking that you have arrived and taking the middle course on every issue, working to preserve the status quo and looking down with contempt on those "below" you and with cynicism at those "above," never daring to do anything foolish or creative, *then* being middle class becomes a liability, a smudge on your mediocre stuffed shirt or blouse.

Unfortunately, Christians and their churches have a habit of falling into the middle-class values trap, and in doing so, they lose the quality of being a salting salt in society.

Decent sinners

Whether we Christians are afflicted with this disease can often be detected by what one might call the "decent sinner" syndrome. When we divide our little world into two categories of people: decent sinners and indecent sinners, then you can be assured that the disease has spread and is in an advanced and infectious stage. Within this division of people, the decent sinners are "us" (thank God), and the indecent sinners are "them" (they richly deserve whatever is coming to them).

Decent sinners are those people who share our middle-class values and lifestyle. They talk like us and they dress like us. Someone who swears, drinks, wears tatoos and looks shabby is not a decent sinner. We should keep our distance from such a person.

Of course, we may want to use different categories to think of ourselves as pretty decent and others as unworthy of our attention. Sometimes we think in terms of winners and losers, well-to-do and poor people, hard-working people and welfare cases, law-abiding citizens and criminals, smart and dumb people, good-looking and ugly people, successful people and failures — the list can go on and on.

The fact that these distinctions of "them" and "us" don't cut any ice in the Kingdom of Heaven and should not count in the churches is not appreciated enough. Ours is often an unconscious attitude. We're not aware of it. It's not that we reject other people; we just avoid them.

Nothing in my hands

Far too many churches suffer from this disease. The disease explains, for example, why the Salvation Army was forced to become a separate church in 1878, though it had no intention of becoming that.

When William Booth's Christian Mission movement in London, England, succeeded in getting people from the slums to come to evangelism meetings in the 1860s and '70s, he discovered that the church people were uncomfortable with the slum people, and the slum people were uncomfortable with the church people. Church people looked at the street people as dirty and poorly mannered "indecent sinners." Consequently, the Salvation Army had to organize as a separate church to avoid this put-down of their new converts.

It must be said that towards the end of the 20th century, the Salvation Army is fast becoming a middle-class church itself, at least in Canada, and faces problems that are similar to those of other churches. (I realize that I have simplified the social problems that come with different lifestyles, but I do find the example illustrative of a basic problem the church faces.)

Stripping away the non-essentials

The problem that "decent sinners" have is that they do not understand the nature of grace. "Nothing in my hands I bring, only to thy cross I cling," says one of our hymns. There is only one category of people in the world when it comes down to the basics: sinners.

But we don't have to think of people as sinners *per se*. We can also say that every human being is an imagebearer of God. And you know what? If you look long enough into another person's eyes, you will find that image there.

> *"Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes... have you not discriminated among yourselves and become judges with evil thoughts?"* **(James 2:2-4)**

Also, we could be much more focused on what a person can *become* rather than on what she or he is. Some people whom we now regard as saints were at one time despicable people. The Apostle Paul is a good example. Chuck Colson is a modern-day example. Professor Richard Mouw told a conference earlier this year that if we could see each other as we will be some day, clothed in the glory of Christ, we would fall down and worship each other. Not because we want to worship a human being, but because we would be so impressed with the beauty of that other person.

So it's high time that we do away with these silly categories of "decent" and "indecent" sinners. Our encounters should be unconditional, non-selective, unbiased and non-discriminatory. We should not even focus first of all on the fact that the person is a sinner. Christ loved us *while* we were yet sinners, not *because* we were sinners. Christ loved us because he loved the Father, in whose image we were made and in whose image he wanted us restored. As such, he shows us the way to every person who breathes on the face of this earth and whom we meet on the way, regardless of whether he wears a tattoo or whether she takes a shower every day.

How is your church doing in reaching across the middle stroke of the population?

BW

Letters

A hundred lying generals and presidents

I can't understand why John Bolt feels compelled to attack pacifists. I don't fully agree with them either, but would it really hurt anyone to have more of them around?

I think Mr. Bolt is offended by them because they don't share his naive faith in generals and presidents to tell us the truth about war and peace. But I would be extremely hesitant to say that Jesus is more pleased by those who like to "kick some ass," as Mr. Bush likes to put it, than by those who prefer to turn the other cheek.

Mr. Bolt talks about a "just war," and I think I agree that there might be such a thing, somewhere, sometime. But the history of American military involvement in Third World nations in the past 30 years shows that the U.S. is rarely, if ever, interested in democracy, human rights or international justice. More often, it is interested purely in the economic or military utility of a particular nation. Some of America's closest friends over the years have been corrupt dictators like Somoza, Marcos and Pinochet.

And as for the government being "better informed" about the nature of an enemy threat than we citizens would be, recent history (the Bay of Pigs, the Pentagon Papers, the Tet Offensive, the Beirut Massacre, the CIA's support of Manual Noriega, the Iran Contra Scandal, the overthrow of the Shah... need I go on?) shows that the U.S. government, at least, is more likely to be unimaginably stupid and misinformed. If you had children in the military, would you, John Bolt, trust these people to decide whether or not it was worthwhile for your son or daughter to die in some foreign jungle or desert? Seriously?

The Canadian government, until recently, wisely decided that being "peacekeepers" was more constructive. Does John Bolt celebrate the tragic loss of this internationally respected role that Canada used to play?

I can't believe that Mr. Bolt thinks the government would tell us the whole truth about an enemy threat, knowing full well the effect the war has had on Mr. Bush's popularity. I can't believe, now that casualty ratios are known, that he is still convinced that Bush was telling the truth about the threat posed to the United States by Iraq. Was he fudging maybe, just a little? Could he possibly have had some ulterior motive for exaggerating just a tiny bit?

Show me one "just war" and I'll show you a hundred lying generals and presidents.

Bill Van Dyk
Chatham, Ont.

War-time governments don't inspire trust

John Bolt argues that Canadian churches have become functionally pacifist and have exceeded their competence in expressing opposition to Canada's participation in the Gulf War. I will not address myself here to the specific question of whether or not the allied coalition's campaign met the traditional criteria for a just war. I was ambivalent throughout the active conflict, and the sight of hundreds of thousands of Kurdish and Shiite refugees on nightly telecasts does not help to allay my doubts.

In a formal sense, of course, Bolt is correct when he asserts that the institutional churches are "overstepping the limits of their competence" when they issue pronouncements of a political nature. Kuyper's principle of "sovereignty in its own sphere" acknowledges that state and church are distinct institutions with distinct tasks in God's world. So far so good.

But this principle cannot and should not be used to absolve Christians themselves, as members of the body of Christ, from deciding whether a specific war is just. Surely Bolt does not deny that it may be necessary *under some circumstances* to withhold support for one's own nation's war effort? Perhaps now was not such an occasion, but if we take seriously Acts 4:19 and 5:29, then we shall have to admit, I think, that such circumstances can arise.

No Christian principles involved

I find it remarkable that my friend and former colleague, whom I have rarely heard speak positively concerning the activities of government in general, is willing in this case to place an unaccustomed degree of trust in political leaders who do not pretend to be living by Christian principles. On the contrary, it seems to me that during wartime governments typically behave in ways that do not inspire trust and are often downright deceptive.

For example, I was recently told by an acquaintance that allied bombers used the highly accurate "smart bombs" only 20 per cent of the time and used less accurate conventional bombs the rest of the time because the latter cost less. I hope to God this was not the case, since it would indicate that innocent Iraqi civilians were sacrificed in the interest of saving money. Of course, we have little way of knowing whether or not this was true. If it is, we should not count on the Pentagon to volunteer this information in the near future.

Civil authority *is* directly responsible to God, as Bolt affirms. But as citizens of a democratic polity we bear responsibility for what our political leaders do on our behalf. Perhaps our Christian witness will be better served if we maintain a certain attitude of healthy skepticism towards what our governments do and say in time of war.

As for aiding and abetting the forces of barbarism, I would remind Bolt that our Western political leaders were content to help — either actively or passively — to build up Saddam Hussein's war machine prior to his invasion of Kuwait. I agree that the institutional churches are not appropriate channels for doing so, but in some way and through some avenue Christians are obligated to address such injustices in a concrete fashion. Simply placing the matter in the hands of our political leaders and leaving it at that is similar to asking a defendant to serve as judge in his own case.

David T. Koyzis
Redeemer College Political Science Dept.
Ancaster, Ont.

Coles deserves better

I read Nandy Heule's review of *The Spiritual Life of Children* by Robert Coles (C.C. March 22, 1991) with a certain amount of unease. My knowledge of Coles through hearing him speak, reading interviews with him and essays by him in *Christianity Today* and especially his collection of articles in the recently published *Harvard Diary* (Crossroad: New York) do not at all support her rather harsh judgments of him.

It is certainly not true that he has an even apparent "lack of serious faith commitment," nor do I believe that he adheres in any strong sense to "scientific objectivity." As a matter of fact, one of his common themes is to prick the arrogance and rationalism of academia. Surely anyone who teaches undergraduates from the texts of great Christian and spiritual writers, who is fond of quoting Walker Percy's remark about "getting all As and flunking life" and is concerned with the meaning of existence, is moving in a different direction than is suggested by Heule.

Whatever the reasons for Coles' selection of material printed in the book in question, it doesn't seem to me that the conclusion drawn by Heule, that Coles lacks "insight into the essence of the Jewish, Christian and Moslem faiths" is in any way warranted. My concern is for the character of a great person. I hope that Heule will read some more of Coles and come to different conclusions.

Graham E. Morbey
Waterloo, Ont.

Don't forget Christians in secular schools

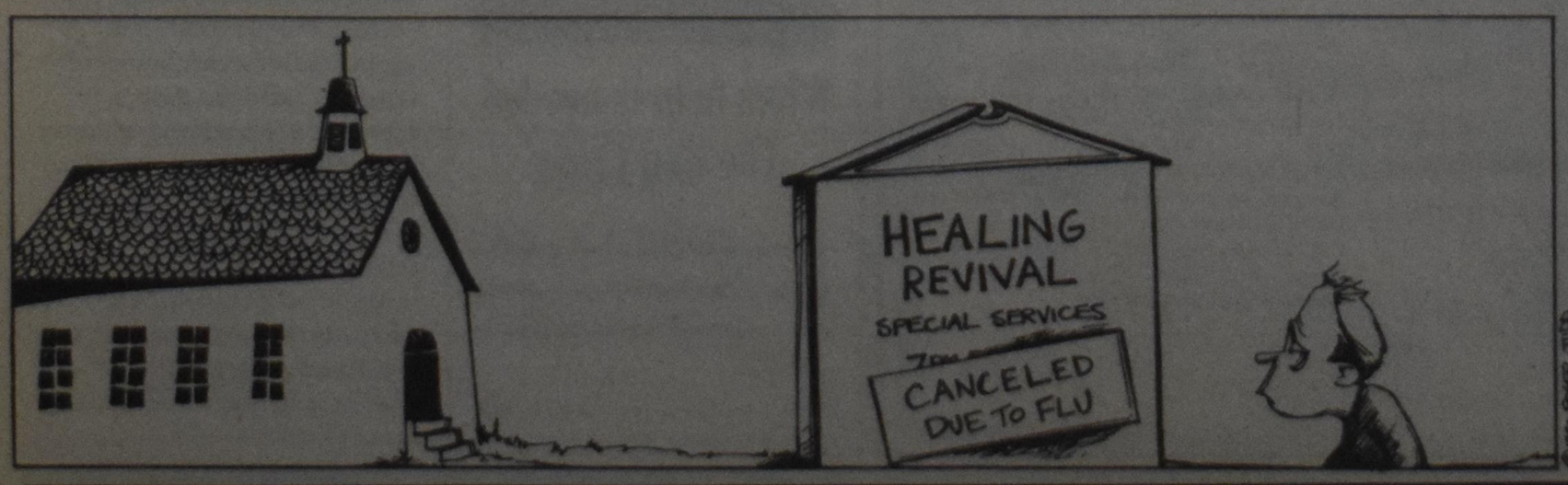
As Christian university students, we read with interest the 1991 Education Issue (March 15, 1991). We have attended various Christian schools, from primary grades through to Redeemer College. We found these schools valuable to our growth in our faith, our worldview, as well as our sense of Christian community while in the world at large.

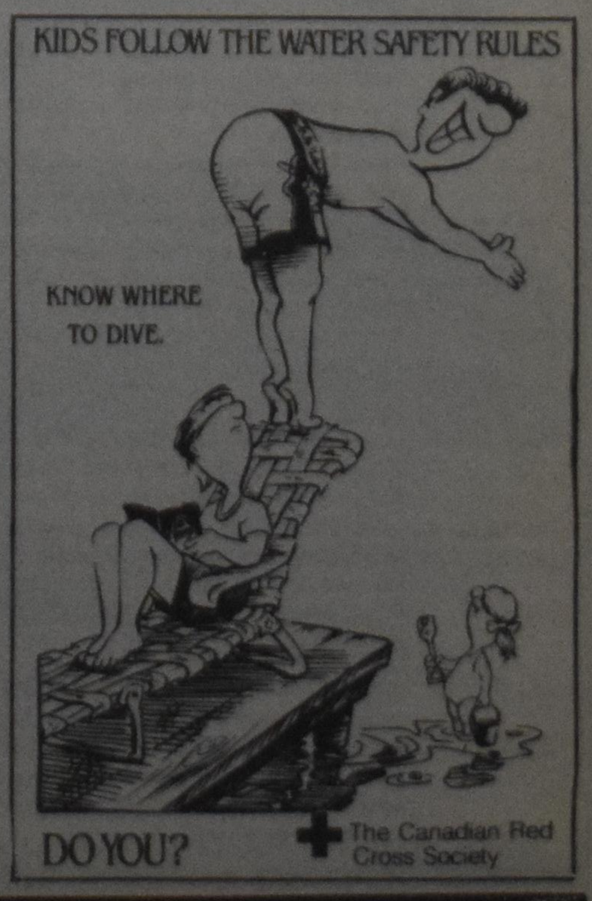
We noticed, however, that the issue dealt exclusively with Christian education and Christian education concerns. No mention was made of the many Christian Reformed and other Christian students studying at various secular colleges and universities. If the emphasis is to be Christian education specifically, perhaps the issue should be renamed "The Christian Education Issue."

We feel we have a better solution than simply renaming the issue. How about contacting some of the students from secular institutions and hearing why they chose to attend Waterloo, Laurier, McMaster, Guelph, Queens, etc.! Perhaps run an article on living the Reformed faith on a secular campus, or on the Christian Reformed Campus Fellowship groups.

Heather Kuipers (Waterloo University)
Connie Kuipers (Sir Wilfred Laurier University)

BEYOND BELIEF





Cinema/Arts

Cinema summaries

Marian Van Til

The Long Walk Home

Rated PG
Stars Sissy Spacek, Whoopi Goldberg, Dwight Schultz
Directed by Richard Pearce

The Long Walk Home takes place in the mid-1950s just as the American civil rights movement is beginning to crystalize. At that time in the South, blacks couldn't use "white" restrooms, they had to maintain separate seating in restaurants (if allowed in at all), and they sat at the back of public transit buses. Legally they could vote, but few did because of the harassment (and danger) they encountered if they tried. The tightly segregated social structure kept them in mainly menial jobs, mostly serving whites. The assumption of black inferiority and black/white segregation was built into the system.

So when that system began to be challenged — in ways that now seem almost ludicrously trivial — many whites panicked. One such test came when Rosa Parks, a young woman from Alabama, finally refused to sit at the back of the bus. That simple but brave act has put her name in U.S. history books. It caused whites to react in violence but gave courage to blacks to begin to seriously fight their second-class citizen status. In Montgomery, Alabama, blacks supported Rosa Parks by organizing a bus boycott. *The Long Walk Home* takes place in that time and place.

Un-crossed paths

Whoopi Goldberg's character has been a maid for nine years to an upper-middle-class white woman (Spacek) and family. Even after all that time, the white woman knows nothing of her employee's life or family and never inquires. The two women inhabit different worlds which, outside their mistress/maid relationship, never intersect.

When the maid joins the boycott (which has gained nationwide attention) she must walk miles across town every day to get to work. Her boss's conscience starts to trouble her. She agrees to give the maid a ride two mornings a week, excusing herself to her friends by saying she goes to the market those mornings anyway and it's not really out of her way. In taking that action, she starts down a path from which she can never return.

Its rewards are great, but so are its dangers. She finally sees the maid not just as an employee but as a *person* not totally unlike herself.

Understands faith

The Long Walk Home has definite dramatic flaws. But its one great strength is its apparent understanding of the important role that Christian faith played in the lives of so many southern blacks during those difficult times. The church-service and meeting scenes, the place of communal (gospel) singing, and family meal-time prayers are presented with an authenticity and empathy one seldom encounters in mainstream films. (That, and the fact that the production company is called "New Visions" made me wonder whether this film might have been produced by Christians. Not having a press kit for the film, I haven't been able to verify that hunch.)

As for weaknesses, this is a story whose independent parts seem strong and satisfying; but when put together the parts don't quite fit as a whole and the viewer is left wondering why.

Admittedly, this is a character study. But there's simply not enough interaction between the women to propel the drama. Whoopi Goldberg is a fairly capable actress but plays her part with an excess of tightly wound, taut-lipped reticence. One expects an eventual emotional explosion but it never comes.

Good screenwriters and directors find ways to prevent peripheral roles from becoming stereotypes or caricatures. Here, the supporting characters are a little too predictable. The dynamics of the human interaction are over-simplified, creating too clear a line between the "good guys" and "bad guys." The film steers us too obviously toward whom we should like and dislike.

Having said that, I still think this is a worthwhile family movie which is not without a certain emotional and moral impact. Both its strengths and weaknesses should make fodder for lively discussion. And it may be a good tool to help children understand that there's always pain involved in racial discrimination.

Suit takes school to task for controlling gospel choir

PHILADELPHIA, Penn. (EP) — The Philadephia School District is violating the free-speech rights of a high school gospel choir by telling its members what songs they can or cannot sing, according to a federal complaint filed in U.S. District Court in Philadephia.

The complaint was filed April 2 on behalf of the Central High School Gospel Choir. The lawsuit stems from a four-month dispute between the all-black choir and Philadelphia public school officials.

School officials claim that because the choir sings gospel songs it is a religious club and therefore, must abide by recent U.S. Supreme Court guidelines governing religious clubs in public schools. In a June decision upholding the federal Equal Access Act, the Supreme Court ruled that student religious clubs may meet on high school campuses but that schools cannot officially sponsor them.

School officials claim this requires them to review the choir's repertoire to make sure it does not violate "separation of church and state." They also claim the choir cannot be permitted to keep its volunteer director, school secretary Wilma Safford.

Can't ignore Christian history

Choir members contend they are not a religious club, but an African-American cultural organization performing songs from black history. They say the choir will not survive without its director.

The lawsuit was announced yesterday at a press conference in Philadelphia jointly sponsored by The Rutherford Institute of Pennsylvania, whose attorneys filed the suit, and Parents United for Better Schools, a parents' group backing the choir. The lawsuit seeks a court declaration that the school district's policy is unconstitutional. It also asks for attorneys' fees and court costs.

"Previous cases clearly state that when the content of speech — or in this case music — is partly religious and partly cultural it does not violate the constitutional prohibition against state establishment of religion," said the choir's attorney, Michael Considine of the Rutherford Institute. "The school district has no authority to tell the choir what songs it can or cannot sing. Any prior restraint on speech must be narrowly tailored to protect an important governmental interest, and that is not the case here."

Calendar of Events

May 3 First annual fundraising banquet by the John Knox Chr. School, 6 p.m., at "Le Dome," **Oakville,** Ont. Speaker: Rev. J. G. Klomps. For info. call (416) 822-8131.

May 4 Ontario Friendship Conference, 8:30 a.m., Woodland Chr. High school, **Breslau,** Ont. For info. call Jane Malda (519) 884-6044 or Minnie Herfst (519) 578-0236.

May 4 Piano recital by Ron Greidanus, 8 p.m., Eva Clare Hall, U. of M, 65 Dafoe, **Winnipeg,** Man.

May 4 Organist Ian Sadler in concert, 8 p.m., Mountainview CRC, **Grimsby,** Ont. Works by Bach, Mozart, Elgar, Schumann, Bossi and others. Admission $5.00 ($12 for families).

May 5 Benefit concert for the Can. Bible Society by St. Thomas & District Male Chorus "Crescendo." At 8 p.m., Knox Presb. Church, Hinck St., **St. Thomas,** Ont.

May 8 Convention of the Can. Fed. of C.R. Women, 10 a.m., Bingemans Park, **Kitchener,** Ont. Speakers: Rev. Jacob D. Eppinga and Miss Fran Karnemaat.

May 10 CCM (Kitchener Chapter) continues study of B.C. Art. 5. At 8 p.m., Faith Missionary Church, **Kitchener,** Ont. For info. call (519) 570-0014.

May 11 Organ concert by Andre Knevel with audience participation. At 8 p.m., Knox Presb. Church, **Elora,** Ont.

May 11 Concert by the Durham Chamber Choral Society, 8 p.m., St. Paul's Presb. Church, **Port Hope,** Ont.

May 14 Seniors' Day at Hamilton District Chr. High School, **Ancaster,** Ont. From 10 - 2:30 p.m. Lunch provided. Speaker: Rev. J. W. Van Weelden. Please register by calling (416) 648-6655.

May 17, 18, 19 Clinton's 11th Annual "Klompenfeest." At Clinton Community Park, **Clinton,** Ont. For info. call (519) 523-9559 or 482-5679.

May 23, 24 Dan Veldman speaks on satanic and cultural deceptions of our age and the Christians' response, 8 p.m., Sir Allan MacNab Sec. School Auditorium, **Hamilton,** Ont. For info. call (416) 765-5259.

May 24 Famous Dutch soprano Elly Ameling, accompanied by pianist Rudolf Jansen, in concert, 8 p.m., Roy Thomson Hall, **Toronto,** Ont. Call RTH for tickets.

May 25 Anniversary dinner of the Springdale Calvinette Club, 6 p.m., Springdale Fellowship Hall, **Springdale,** Ont. For info. call Carrie Kooy at (416) 775-2421.

May 25 Conferring of degrees on sixth graduation class, 2 p.m., Redeemer College, **Ancaster,** Ont. Commencement address by Dr. John Bernbaum. Admission free.

May 25 Annual A.B.C. sale, from 9 a.m. - 1 p.m., at Shalom Manor, **Grimsby,** Ont. Crafts, baking, white elephant table, plants, etc. Dutch hospitality at its best!

May 25 - June 15 Concert by Heather & Helen, assisted by Jack Rintjema and Steve Marfisi. Christian contemporary music. All events start 7:30 p.m. **May 25:** Bethel CRC, **London; June 1:** HDCH, **Hamilton; June 15:** Calvin CRC, **Ottawa.** Admission at the door. Portion of proceeds to CRWRC.

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Interracial church service promotes understanding in Regina

Photo: Angela Terpstra

Final pow-wow dance at the joint Christian Reformed/Indian-Metis Christian Fellowship worship service.

Angela Terpstra

REGINA, Sask. — The Indian and Metis Christian Fellowship in Regina and the First Christian Reformed Church of Regina held a joint worship service in February designed to bring the two communities closer together and planned jointly by both worship committees.

The Indian Metis Christian Fellowship (IMCF) is a ministry of the Christian Reformed Church and is pastored in Regina by Rev. Harry Kuperus. This worshipping community began in November, 1978, with about four families in a gym as mainly a youth activity.

Two elders who were active in the United Church on the Saskimay Reserve, Fernie Thomas and Alice Ponace, were insistent that the group should grow to include worship and Bible school and eventually become a full church. Today the church has about 34 families with an inner council of seven elders and the larger council which includes another seven elders.

The recent service was based on the theme "He himself is our peace," and the intent was to focus on peace not only in the Middle East, but also in our own country between Indian and white, French and English, visible minority and white majority.

The preacher was Ron Quewezance, a member of the IMCF who is now studying for the ministry at the Canadian Bible College in Regina. His message, based on Ephesians 2:11-22, emphasized Christ's message of peace and reconciliation to different people.

Ron talked of his own experience of being involved in drugs and living on the streets of Regina. He spoke of his anger toward the whites whom he blamed for all his troubles. After realizing that he could only become one with himself if he became one with Jesus, Ron actively took on the role of missionary to his own people.

He believes we need missionaries in our own streets before we begin to proclaim God around the world. "We need reconciliation and unity here in Regina where prejudice is ripe. We need God's spirit of peace moving here. Let's make a start in our own city by joining with other churches in proclaiming our unity in Christ."

The offering from the service went towards a memorial Fund for Mrs. Alice Ponace, one of the founding elders who died recently. Alice worked for 41 years on the Saskimay reserve spreading the news of Jesus Christ among her people. She then worked for 11 years at the IMCF in Regina. Many of her extended family are involved in the church in Regina, and some are studying to become preachers.

The value of these services is evident in the large numbers of people who come to them. As Rev. Kuperus says, "It is important for IMCF to get a chance to worship with another group of Christians. But it is equally important for the Regina CRC to become aware of and involved in this sister church in their own city."

This intercultural exchange was the second since August. Both communities enjoy worshipping together, and plan another joint service for April.

Marian den Boer

Like the lilies

A Christian education

Every once in a while I am reminded how much I appreciate Christian education. Shortly after the Gulf War broke out, my daughter Alison's Grade 5 teacher assigned the class the topic: "If I caught Saddam Hussein." This is Alison's essay.

If I Caught Saddam Hussein

If I caught Saddam Hussein I'd put him in a comfy jail. I'd give him books to read and a television. Plus I'd give him food that ordinary people eat.

Furthermore, I'd give him a bean bag, a table, a bed, a dresser and a desk. Then I'd paint the jail blue and put a carpet in it and hang pictures on the wall. I'd give him Canadian clothes, plus a comb, a brush, a mirror and things you need. He'd be surprised!

But he'd never be allowed outside again and he'd have to stay inside in that jail the rest of his life.

Is that all I'd do? I'd see what he thinks about Jesus and then tell him what I think about Jesus. Then I'd give him a Bible in his language and tell him he should look at it. He probably wouldn't, but I'd pray that he would.

I'd make him try to do basket weaving for another punishment and for something to do. But another punishment is that by doing nice things to him I'm heaping burning coals on his head.

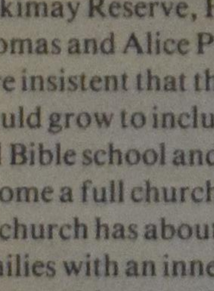
But also, if he was softening I'd talk to him about what he had done in the past and I'd find out if he was sorry. Then I'll find out if he looked in the Bible.

If he wasn't sorry and hadn't looked in the Bible I'd still be nice, but I'd make him sew. If he had looked in the Bible, I'd ask him what he thought.

Then I'd have a long, long, long lecture about what I think. And if he thinks what I think, I'll bring him to church. But I'd make sure everyone is nice to him. And it'd be a happy ending!

But if he doesn't turn out right, I'll give up in despair. And I'd hand him over to the government and if he won't change to [being] nice, it'd serve him right! But I am glad I don't have Saddam Hussein.

Marian den Boer is a free-lance writer from Hamilton, Ont.



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Church

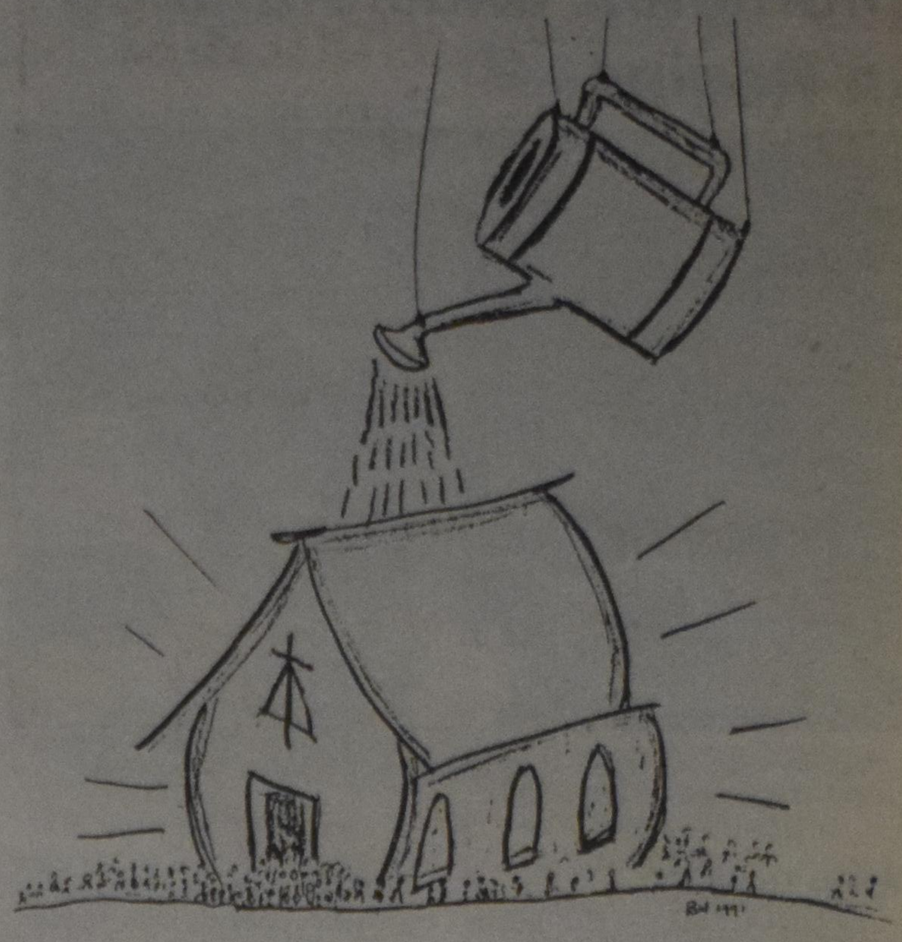
Marian Van Til, page editor

Growing the Christian Reformed Church in Canada (1)

The Canadian branch offers special challenges

Kenneth A. Baker

In a two-part series, Rev. Kenneth Baker of Coquitlam, B.C., examines the challenge of and vision for church growth in his denomination north of the 49th parallel.



By now, all members of the Christian Reformed Church should be aware of the denominational goal of reaching "400,000 by 2,000." It's the numerical goal of a growth challenge that is called "Gathering God's Growing Family." While the 1987 commitment to this challenge has sparked the predictable range of reactions, no one whose heart beats with the passion of our sovereign and loving Saviour can possibly argue with renewed and focused outreach activity! After all, "God desires all to be saved and to come to know the truth" (1 Tim. 2:4), and "the Son of Man came to seek and to save the lost" (Luke 19:11). Barring a motion that the Lord of the Church rescind the Great Commission and revise the Spirit's job description given in Acts 1:8, all should embrace the call to GATHER, and pray fervently for success.

Although the challenge is significant for all of us, it is particularly noteworthy for the Canadian branch of the CRC family. As an American-born pastor serving my third Canadian congregation, I observe several factors that make church growth a special challenge north of the 49th parallel.

An ethnic church

First, the *ethnic character* of the CRC in Canada is considerably stronger than it is in the States. Experts in the Church Growth movement report that churches with "high group consciousness," like the CRC, find it more difficult to grow than others. This level of consciousness is even higher in Canada because of the more recent immigration experience. Over 40 years have passed since the wave of post-World War II immigration from the Netherlands washed ashore, but in most Canadian towns and cities we are still "the Dutch church!"

This perception is probably not as great a barrier for our Canadian neighbours as we fear it is. The temptation is to feel apologetic or defensive. Some members even concede that their friends or neighbours would probably feel more at home in the "People's Church" or "Alliance Church" down the street. The proper response, and I'm happy it is gaining strength, is to work harder at marketing ourselves as a Christian fellowship open to all comers. Particularly in worship, we recognize the need to be "community-sensitive."

The right to distinctiveness

Second, the *social/religious context* differs significantly from that south of the border. There is no pervasive evangelical undercurrent in Canada American civil religion and patriotism are unmatched in the land of the Maple Leaf, something many in this country acknowledge with relief! It is also a fact, long recognized, that Canada is not the cultural/ethnic melting pot that the U.S. is. While we together embrace the vision of the redeemed "from every tribe and language and people and nation" (Rev. 5:9), Canadians would be more likely (on the basis of what is here labelled "multiculturalism") to grant the right of each "tribe and language..." to its own distinct community within the kingdom!

This outlook poses a special challenge for church growth. We must make sure that our "multicultural" sensitivity does not translate into an ethnic pride that closes doors rather than opens them. After all, in the Kingdom of God every tribe belongs to the true Israel, each tongue speaks the Spirit's language, the many peoples are the chosen people and the host of nations has become a holy nation.

Small is beautiful

A third factor worth noting is the *small-church mentality* that is much more common within our Canadian community. The evidence is found in several areas. There is a tendency to be suspicious, if not cynical, about the American evangelical presumption that "bigger is better." In fact, the sentiment that "small is beautiful" continues to be held by many. Large and growing churches cherish the notion as long as possible that "we are one, big happy family." Members find it hard to accept that a church can grow large(r) and still offer warmth, friendliness and meaningful fellowship opportunities.

Rather than celebrating growth and enthusiastically exploring the possibilities and potentials for a large-church ministry, it is quite common to fear growth as an expensive inconvenience that threatens the sense of social intimacy. To many church members, the development of team or staff ministries is an option more threatening than attractive.

The same is true of facility expansion. Although it is well documented that "sociological strangulation" sets in with churches that have inadequate facilities, it is often very hard to convince growing congregations that multiple worship services are more conducive to effective outreach and fellowship than stuffed sanctuaries and over-crowded parking lots.

Remember that these are observations, not criticisms. Many elements contribute to this fear or suspicion of church growth. Consider the overwhelming adjustments demanded of an immigrant generation. Consider all that this community has accomplished and established in a mere 40 years — not only in personal life, business, career, but also in the areas of church and (Christian) school. Consider the price paid in terms of energy, time and money. Consider how remarkable the growth has been in some towns and cities. Weigh these together, and it is not surprising that church growth is somewhat intimidating for many. After all, it exacts a still higher price in terms of change and adjustment.

(Next week: "Let's refocus the vision")

Kenneth Baker is pastor of Coquitlam Christian Reformed Church in Coquitlam, B.C.

Impasse continues over return of churches to Romanian Catholics

Janice Broun

GLASGOW, Scotland (NNI) — Problems persist in the return of church structures currently in the hands of Romania's Orthodox Church but technically the property of Romania's Eastern Rite Catholics. The Catholic Church is trying to reclaim five cathedrals, 77 deaneries and 2,500 parish churches confiscated by the Romanian communist government in 1948 and handed over to the Orthodox.

In December 1989, Romania's ruling National Salvation Front recognized the legality of the Catholic Church. At that time it promised to assist in regaining church property, but so far only the Lugoj cathedral and a deanery church have been returned. Earlier reports placed the number of returned churches at three, but sources with access to the Catholic bishops confirm only two have been returned.

Laypeople take action

Last November, Bishop George Gutiu of Cluj wrote to government leaders warning that the church's followers were growing impatient with the delay. The bishop said he feared the church would not be able to cope with possible outbreaks of violence between Catholics and Orthodox.

His letter was prompted in part by a demonstration staged in late October by some 200 Catholics, who, without consulting local priests, appeared in the church's Baia Mare (Maramures region) district office demanding the restitution of Baia Mare Cathedral and other churches in the diocese. According to Catholics, this largely rural northern province was 95 per cent Catholic in 1948.

The Baia Mare incident, which eventually stretched out over a period of three weeks, was attended to personally by Gheorghe Vladutescu, chief of the Cabinet-level Secretariat for Religious Affairs. However, according to sources, whenever an agreement was reached in favour of Catholics, it had to be abandoned the next day because representatives of the Orthodox Church had failed to make an appearance during the course of the discussions.

It bears noting that laypeople within the Orthodox Church agreed to share the Baia Mare church and cathedral for alternate services. But Orthodox priests refused to approve the plan. Throughout 1990, Catholic attendance at open air masses has numbered between 4,000 and 20,000, in stark contrast to more sparsely attended Orthodox services.

Soon after the confrontation, Simion Mesaros, a canon law expert from Baia Mare, told a Bucharest gathering of Catholics and members of the Parliamentary Commission for Human Rights, Cults and Minorities, that the conflict between Orthodox and Catholics was not perceptible at the lay level; relations between ordinary members of the two churches are generally extremely good, he said.

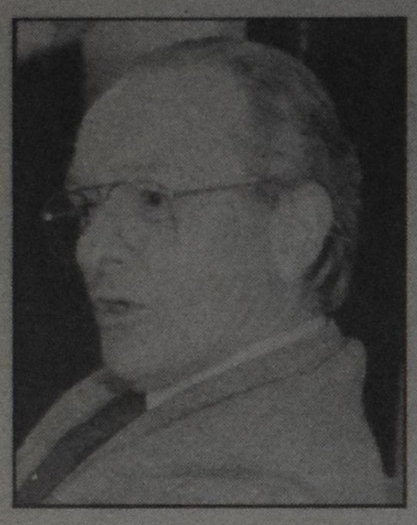
Leaders not leading

At the same meeting, a Bucharest lawyer arguing on behalf of the Catholic Church said the state had appropriated their property without going through the appropriate legal procedures. Thus, the Orthodox Church, to which the state handed over goods and property, had no legal rights to it whatsoever.

With near unanimity, the commission agreed Catholics should be given back five cathedrals and 77 deanery churches. Still, no action is expected to be taken until the issue comes before the Parliament for a vote. Catholics have pessimistically pointed out that in open voting, members of the National Salvation Front will be expected to vote according to their leaders' directives, and not necessarily according to their consciences.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Church



Word and Spirit

Andrew Kuyvenhoven

The bread was broken, not the body

Ministers in the Reformed tradition have always been shy to stress rituals and symbols. We don't kneel as the Anglicans do and we seldom raise our arms as Pentecostals do. We don't know what gestures we should use in the "presentation" of the offering and we are unsure if we ought to lift the chalice or goblet in the Lord's Supper. But we do have a fixed tradition in the "breaking of the bread." And here we give the wrong message.

Before the Lord's Supper is observed in most Reformed churches, the bread has been cut into bite-sized pieces. It sits in gleaming plates covered with white linen. But there is one plate right in front of the minister that contains long, crust-free bars of bread that the minister breaks in the sight of the congregation. When the moment comes to say the words of 1 Corinthians 10:16, a Reformed minister will lift a piece of bread for all to see, break it and say: "The bread which we break is a communion with the body of Christ."

Misleading ritual

The act of bread-breaking is one of the few dramatic and memorable rituals we Reformed people ever see in church. And the message seems to be: just as this bread is now broken before our eyes, Christ's body was broken for you and me.

That's also how the *Heidelberg Catechism* has it: "As surely as I see with my eyes the bread of the Lord broken for me...so surely his body was offered and broken for me..." (Lord's Day 28). The hymn used to reinforce this teaching: "Thy body broken for my sake, my bread from heaven shall be." But in the newest Christian Reformed hymnal it says, "Thy body *given* for my sake, my bread from heaven shall be."

The body of our Lord was not *broken* for us as the bread is broken. The bread is broken in order to distribute it; not to act out the brokenness of the body.

The crucial text, 1 Corinthians 11:24, reads: "[He took a loaf of bread] and when he had given thanks he said, 'This is my body which is for you, do this in remembrance of me.'" The words "which is for you" beg for some addition, like "which is *given* for you" or which is *broken* for you."

Wrong translations

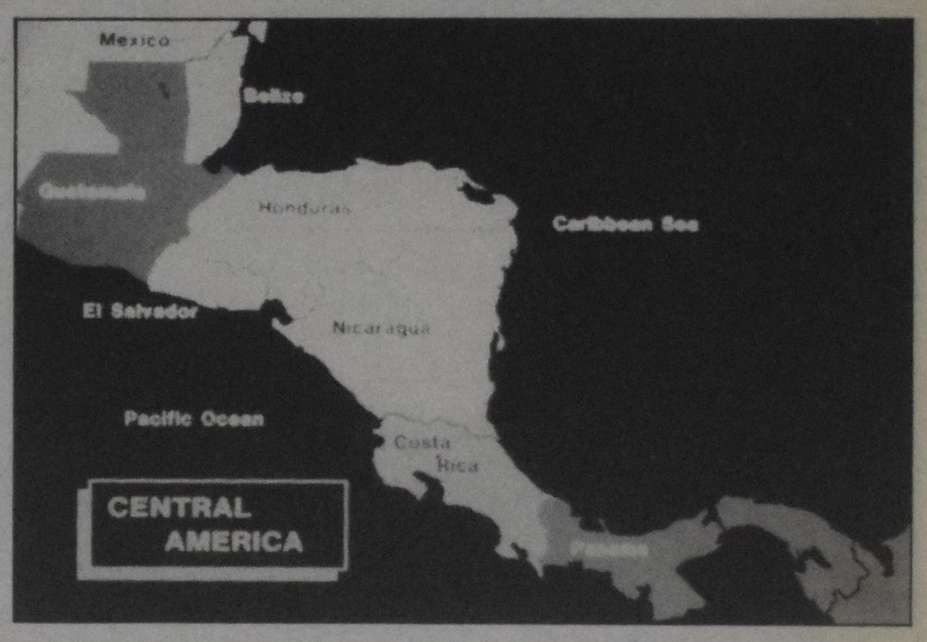
So from early times, scribes have been adding such words. As a matter of fact, the word "broken" was inserted in the Greek text on which the English King James Version and the Dutch *Statenvertaling* were based. But the true text reads: "This is my body which is for you." And that's how we find it in all newer versions.

Thus a misunderstanding has crept into the tradition that surrounds the celebration of the Lord's Supper. If we love truth more than tradition we must now make clear that breaking bread has nothing to do with a broken body. "Breaking bread" is a term for sharing food. In Bible times, bread was not cut but broken and then given to guests or members of the family. "Breaking bread together" means eating together.

The Lord's body was sacrificed for us on the cross. And we share in the fruits of that supreme sacrifice when we eat the bread and drink the wine. But the Lord's body was as little broken as was the Passover Lamb of old (Ex. 12:46). Christ is our Passover Lamb (1 Cor. 5:7). In his death the words were fulfilled: "None of his bones shall be broken" (John 19:36).

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church of Waterdown, Ont.

Central American CRC leaders hold international conference



MANAGUA, Nicaragua (CRWM) — Since Christian Reformed World Missions began church development work in Central America in 1971 it has been the desire of missionaries there to promote unity among the Christian Reformed churches in the countries on the narrow isthmus between Mexico and South America. In January of this year, Christian Reformed pastors and church leaders from Honduras, Nicaragua, El Salvador, and Costa Rica were finally able to meet at a campground outside of Managua, Nicaragua, for a two-day international conference.

"Through the years we have worked in small ways to build unity," says missionary Bill Green, who helped organize the conference. For example, the Reformed seminaries (SETERA in Honduras and CERCO in Costa Rica), unified their curricula and attract students from throughout the region. "Nevertheless, I continued to hope for the day when national pastors and leaders from all the Central American CRCs would be able to come together, face to face, and talk about our common commitment to spreading the Reformed faith."

Green found out that organizing an international conference, especially in Third World countries, is no easy task. He had to contact pastors by letter or personal visit since few have telephones. In addition, he had to obtain passports and visas and make travel arrangements for everyone. But eventually representatives of Christian Reformed churches in all four nations were present in Nicaragua. The attendees participated in three workshops on Reformed vocation in Central America, led by Green and fellow missionary Paul Bergsma.

Interaction 'tremendous'

"For some it was the first time they had conversed with Latin American Reformed believers from outside of their own country," Green says of the pastors, deacons, and elders. "The interaction was tremendous as we all shared our particular situations and the implications of the Reformed faith."

One highlight of the conference was a visit to a small country church in Nicaragua. The 12 members of the church are very poor, and the pastor and his wife live in a small, dirt-floor room built onto the church. Pastors from Costa Rica, who are better off by comparison, took up a spontaneous offering for the pastor and his wife.

"After the meeting we had a time of prayer in small groups," Green recalls. "Some groups prayed together for half an hour. We had really gotten to know each other and identified with each other. It was a really special time."

Before heading back to their respective countries, the assembled church leaders decided to form an association of pastors at an international level for communication, support and future work together. Green has already started publishing an international church newsletter called *Iglenoticias* ("church news"). And everyone agreed on the importance of another conference next year.

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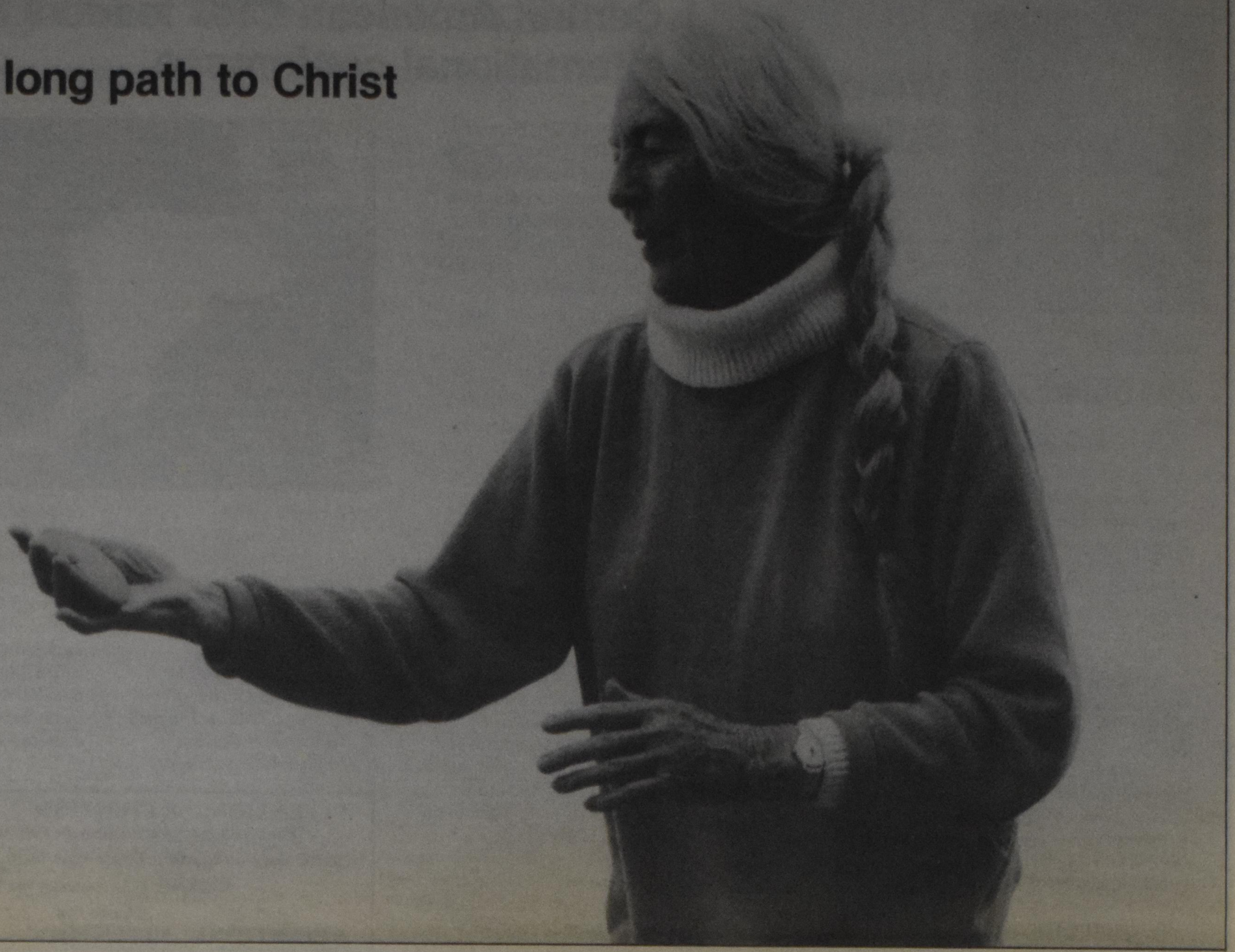
Feature

The long path to Christ



Alison de Groot

On the shores of Lake Ontario, near Niagara-on-the-Lake, an artist lives in a boathouse which has been converted into a bachelor apartment. The local paper calls her "The Lady of the Lake."

On a small patio in front of the boathouse's huge picture window a table sits covered with lake stones found along the shore. Each has its own distinctive feature: a fossil; the shape of a face in the eroded lines; an indentation. These rocks are her art and a means for her to witness to her faith. Each one is delicately painted with wildlife, reproductions of famous works or a depiction of Christ's life on earth.

In May of 1989 this 67-year-old artist was baptized in the Covenant Christian Reformed Church in St. Catharines, Ont. But her journey to the Christian faith was not an ordinary or easy one by any means.

Her road to discovering Christ took her through years in a Hindu convent, a try at the hippie life of the '60s, experimentation with Tibetan Buddhism, and eventually, to a disastrous encounter with the leader of a cult-type commune.

Doreen Spencer, now 68, was born in Beverly Hills, California, into what she calls a solid family environment. That's probably the only ordinary thing Doreen can say about herself.

"There was no religion in my family, but it was around. I mean, you knew there were churches and people who went there. But I was always embarrassed about it. Religion was embarrassing," says Doreen.

She is dressed in walking shorts and a warm turtleneck, her long braid of white hair swept over her left shoulder. She looks comfortable and relaxed with the lake at her back as she begins her intriguing tale.

When Doreen was 12 years old and wandering around her father's house, bored, she picked up a book and randomly started reading a page. The words she read were: "Seek ye first the Kingdom of God."

"It was one of those moments," says Doreen. "I felt something; it made sense." It may have made sense at the time but Doreen put the book down and pushed the memory of that "moment" to the back of her mind where it wouldn't resurface for three years.

By the time she was 15 and starting to question what life was all about, Doreen's parents had divorced. Her mother moved to Hollywood with her sister and she stayed with her father in Beverly Hills. Her father had gotten involved with a small *vedanta* (one school of thought in the Hindu faith) temple. And in search of answers to her questions, Doreen got involved too.

When Doreen graduated from high school in 1940 at 17 years old, she dove head-first into her new-found beliefs. She joined what eventually became a Hindu convent in Santa Barbara, Calif., where she spent seven years in intensive spiritual study.

Her time at the convent was exciting, looking back, says Doreen, flashing a perfect smile. While she was there she met Somerset Maugham, one of the most popular British fiction and drama authors of this century, who came to the convent to research a book entitled *The Razor's Edge*. She met Greta Garbo, famous Hollywood film star; and Paul Tillich, German-born theologian and student of culture.

"At the time I didn't even know who Maugham was. He wanted some books to study so I gave him some. Greta Garbo — she wasn't at all like she was made out to be. She was warm and sincere and very funny," reflects Doreen. As in all things, she remembers the good things about her past.

From Hinduism to unscrupulous cult leader

By 1965, Doreen says, she realized the convent and the years of study weren't working for her; she needed more out of

life. So after 25 years she left the convent and Hinduism and went to live with her mother in Hollywood.

"It was sort of a period of limbo for me," she explains. "I made some friends who were into the Beatles and all that, so I got a bit caught up in the hippie thing that was happening at the time. But that turned bad pretty quickly, with drugs and all that."

Then Doreen met a younger man and they became good friends and eventually were married. The couple moved to Santa Barbara near the old convent. For 10 years, Doreen says, she made a good living painting and selling her works on the beach; and she studied Tibetan Buddhism.

One day as Doreen sat selling her art on the beach, a young man with a younger girl asked her if she could paint a portrait of his sister and himself.

"He started talking about this movie they were going to be in and how this portrait was for the movie," explains Doreen. "I was intrigued by him; he was very charismatic. And then he started talking about the book of Job in the Bible. About how God could take everything away bit by bit if we weren't grateful to him. The man was very powerful."

"Doreen admits she was mistakenly taken in by the young man, and the details of her years with his group and then him she keeps deliberately sketchy to protect herself.

She joined the man with his entourage of people living in a castle (in California). She gave him everything: her money, herself, even her identification. Others had given him millions, according to Doreen. He never said it, but he allowed his followers to see him as a Christ-figure, allowed them to think he had supernatural powers, she explains. "Everyone was looking for something then," she says. Some got deceived into anything.

When his little empire started coming down around him and charges were being laid, the man fled, taking with him Doreen and a daughter whose mother had custody of the child.

The story of the next several years of Doreen's life seem almost unreal. She was passed off as the man's mother, often locked in a room or living without heat or bathing facilities as they travelled around trying to avoid the law. At one time she was confined and forced to paint hundreds of canvases to which he signed his name in order to maintain his cover as a small town artist.

Doreen had had it, and before yet another flight, she parted ways with the man who didn't have time to put up a fight.

Finally: fulfilment

Doreen came to St. Catharines in February 1988 and lived in the boathouse while she took six months to rethink her life. She also got in touch with her family and her former husband in the States.

Slowly she started putting her life back together, still looking for truth and meaning, in herself and in religion. She bought a Bible and began to read. She hadn't studied Christianity yet.

She watched the Christian Reformed Church's *Faith 20* broadcasts on television and ordered, "Today," their series

of daily meditations published monthly. Her address was passed on to a local Christian Reformed Church, Covenant, for a follow-up visit.

"I have found total fulfilment in Christianity," says Doreen. "You will find it all and more in Christianity. Discovering it is like the coming together of a jigsaw puzzle for me, everything that happened in my life led me to Christ."

"Christians know God is not a lofty god with no time for everyday problems; not a hair shall fall from my head...." Doreen illustrates her point by telling the story of her thermos which was perfectly fine except that the lid had worn out from washing. She stuffed it with cork and was satisfied with that solution. In the morning when she woke up she noticed an unusual object had washed up on shore in front of her window. Outside she found some unfortunate fisherman's brand new thermos lid. It was an exact match.

Doreen says she's not bitter or sorry about anything that has happened to her. After all, she says, all those things make her the person she is today, the Christian she is today.

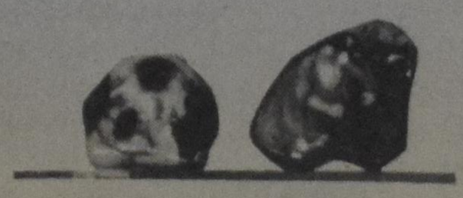
"Doreen is a person who has been on a spiritual pilgrimage," says Rev. Daniel Tigchelaar, pastor of Covenant at the time Doreen joined. "When we talked, later she would say, 'This is what I have been looking for all my life.'"

Tigchelaar, now minister at Waterloo CRC, says initially he made the mistake of giving Doreen the simpler literature normally distributed to new believers; but she needed more. She read everything, says Tigchelaar, including Calvin, St. Augustine and everything current.

"Her Christianity had both a child-like simplicity and intellectual integrity. Her whole delight was to know the Lord," muses Tigchelaar.

Wies Vink, a woman from Covenant CRC who befriended Doreen, admits Doreen's story sounds foreign to someone who has grown up surrounded by Reformed Christianity, but, says she, "I realized that it's all true."

"Some of the things [Doreen] experienced are very in line with her character and she grew up in a very open family in California where everything new was being tried," asserts Vink.



"I have learned more about how God works with and in people through Doreen," she says. "God accepts different people."

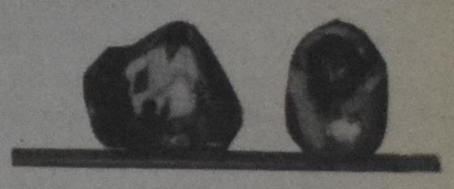
When Doreen first came to live in the boathouse she didn't have the money to buy canvass so she started painting the rocks she found lying on the beaches of Lake Ontario, always bringing out what the shape of the rock contained naturally.

Now Doreen is opening a gallery for her work in picturesque Port Dalhousie, a lake-side area which is part of St. Catharines. She calls the place "The Little Gallery." There she will paint and sell her pieces.

"It's affordable art," says Doreen. Her pieces are priced from around $15 to $25.

Some of Doreen's works are not for sale, though. A recent display at Covenant CRC included a series of stones depicting the Easter story: Christ's last days on earth, his death, his resurrection. For Doreen those are very personal; they're the ones she wants to keep.

You might say those are milestones marking Doreen's personal journey to Christ.



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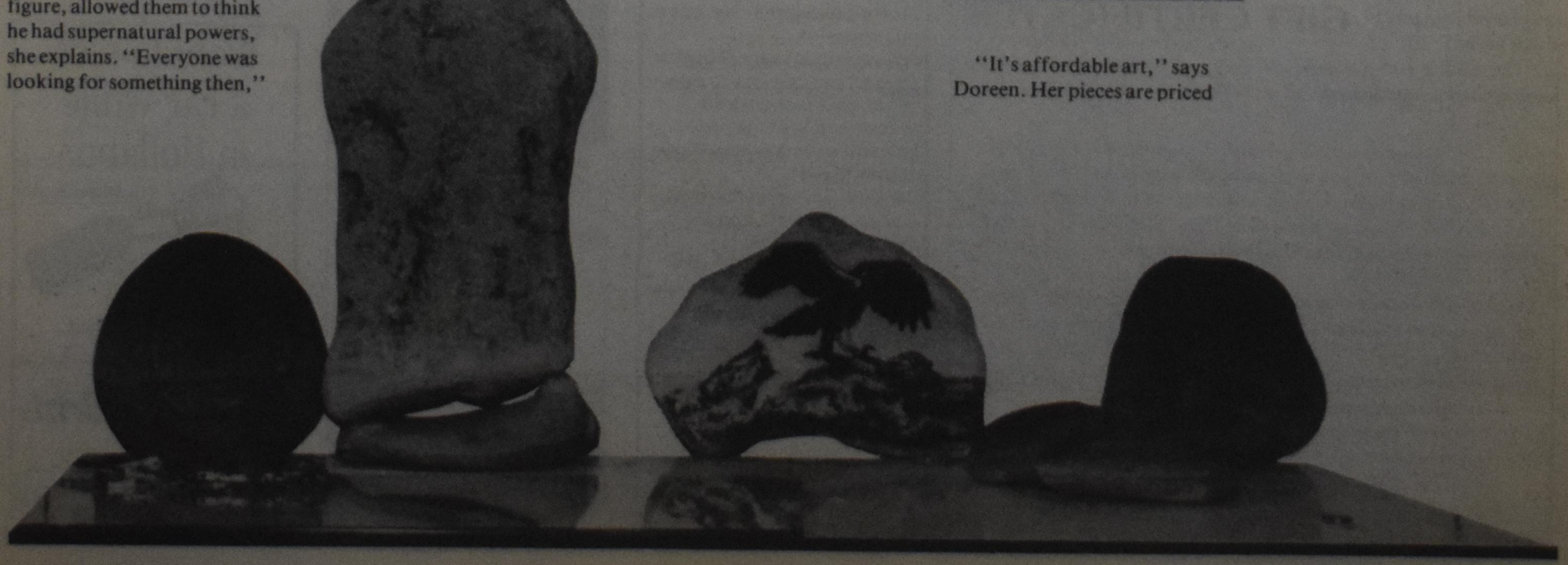
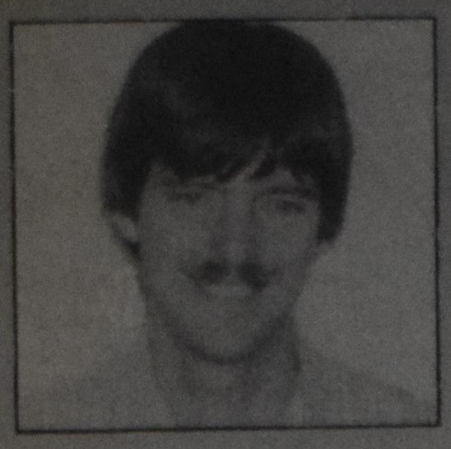


Social issues



Celebrating providence in a depraved world

Syd Hielema

I must confess that I only read about one serious novel a year, two if I'm lucky. I've already read one this year, but it doesn't really count because it's the same one I read last year: John Irving's *A Prayer for Owen Meany*.

Owen Meany is a rather strange novel. It's terribly long, not very believable, crude, often absurd and sometimes utterly hilarious. I read it twice, not because I was desperate for some escapist diversion; I read it because, with the help of all those unusual characteristics, it celebrates providence in a depraved world.

I understand providence to mean that God is in charge of this universe, and no matter how insane or messy things seem to be, he knows what he's doing and he understands how everything fits together to serve his purpose. Recently I heard someone comment that, in her opinion, providence was one of the most comforting teachings in Scripture. I'm inclined to agree.

Sorting out the mess

But providence is also a teaching that gets battered and bruised if we try to understand reality the way the news media reports it. They highlight the insanity and mess out there, discuss the alternatives for resolving various jumbles, and generally understand human self-interest (i.e., greed) to be the engine that keeps the world turning. The only salvation they preach is that humanity's greed might just be strong enough to keep this planet moderately sane. Maybe our selfishness will motivate us to survive. Not too much room for a sovereign, providential God in such a world-view.

Along comes *A Prayer for Owen Meany*, a novel that takes a hard-nosed critical look at major American news events of the '50s, '60s and '80s; agrees that, yes indeed, greed does seem to make the world go 'round; and in spite of all that, celebrates providence. The fictional narrator opens the novel by asserting, "I am a Christian today because of Owen Meany," and then continues for 543 pages to describe how God lovingly works his purposes in one specific person's bizarre and impetuous life. Through this providential care a few square inches of the insane mess are transfigured. Owen Meany's life serves as a witness to God's redemptive relationship with his world.

God's timing is right

My life isn't much like Owen Meany's, but somehow I find that my annual read of *A Prayer for Owen Meany* equips me to deal with the news that I hear. It doesn't just remind me that God is personally involved in my life, guiding and using my decisions and actions for purposes known more clearly to him than to me. It also reminds me that though the forces of madness which drive this world spill over into my life too, God's love in Christ Jesus is incomparably greater.

I'm not trying to push this novel; *A Prayer for Owen Meany* is not a book that every Christian would enjoy reading. I am trying to raise a cheer for providence. Our lives tend to move like the news media, rolling from one day to the next, treating anything that's more than 24 hours old like stale doughnuts. A vision which has room for providence understands Joseph overlooking his years of suffering in Egypt to reassure his brothers with the words, "You intended to harm me, but God intended it for good." Providence reminds us that the years teach much which the days never know, that God's timing is much different than ours. That's worth celebrating.

Syd Hielema studies at the Toronto School of Theology.

Assyrian Christian minority wants say in post-war Iraq

Wybo Nicolai

AMSTERDAM (NNI) — The co-ordinator of the Assyrian Cultural and Advice Center in London has stated that Assyrian Christians should have a say in the future of Iraq. He has proposed that Iraq's 750,000 Assyrians (according to the centre's statistics) be granted an autonomous area within the country.

In an interview with NNI in London, Assyrian spokesperson Albert Yelda said that under the regime of Iraqi dictator Saddam Hussein, Assyrians have been denied basic human rights. "The Baath [Party-led] government has interfered constantly in our affairs. This has led to a situation in which even our church leaders are not free to speak out in public about the true state of affairs in Iraq."

According to Yelda, the Assyrian minority suffered some 40,000 casualties in the Iraqi war against Iran. "We are also worried about the number of Assyrian casualties in the recent Gulf War," he said.

Genocide

The Society for Threatened People, based in Gottingen, Germany, recently issued a report which contained documents saying 200,000 Kurds and 20,000 Assyrians died as a result of the genocide warfare employed by Hussein in the northern part of Iraq during the past two decades.

Recently, a Pakistani pastor who asked to remain anonymous estimated that up to 10 per cent of the Iraqi Army is believed to be Christian. They are thought to be affiliated with the Chaldean Patriarchate of Babylon (a Middle Eastern Catholic church which accepts the leadership of the Pope) and with the Assyrian church, a fully independent Eastern-rite church.

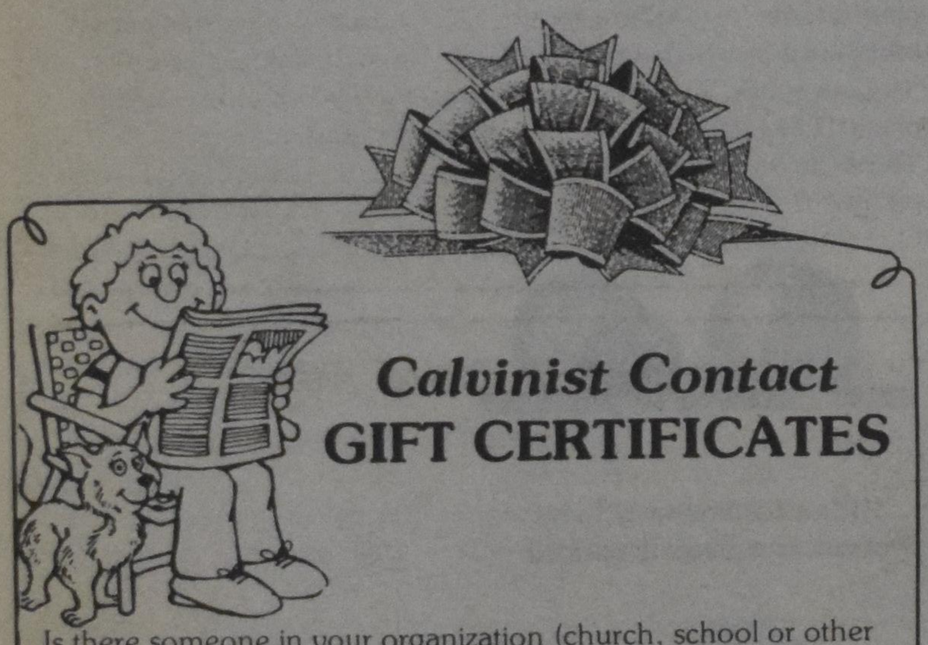
The majority of the Assyrian ethnic minority lives in northern Iraq, near the Turkish border and around the city of Mosul; others have migrated to Baghdad and Basra. The Assyrians have not been treated as a separate minority group, however, receiving the same treatment as the Turkish minority; both of which were refused the right to declare their ethnic background in the last Iraqi census (1979). At that time all Iraqis were required to register as either Arab or Kurd.

Claims vary about the number of Assyrians still living in Iraq. The Middle East Council of Churches estimated in 1986 that 82,000 active Assyrian Christians were living in Iraq. In the past, the Assyrian church has been known as one of the most active missionary-minded churches in the region, sending missionaries as far away as China, Mongolia, Tibet and India. In the fifth century, the Assyrian Church (often called the Nestorian Church) broke away from the leading Christian churches of that time, after a conflict over the nature of Christ.

Since its very existence, the Assyrian Church has never settled in one geographic region because of persecution. Today, the main centres of the Assyrian Church are in Baghdad and Chicago, Ill.

According to Yelda, "The Assyrians have suffered more than the Palestinians," and therefore "our rights should also be taken care of in discussions about resolving the tensions in the Middle East."

Look for our Calendar of Events on page 19.



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Environment

Mite threatens bee colony

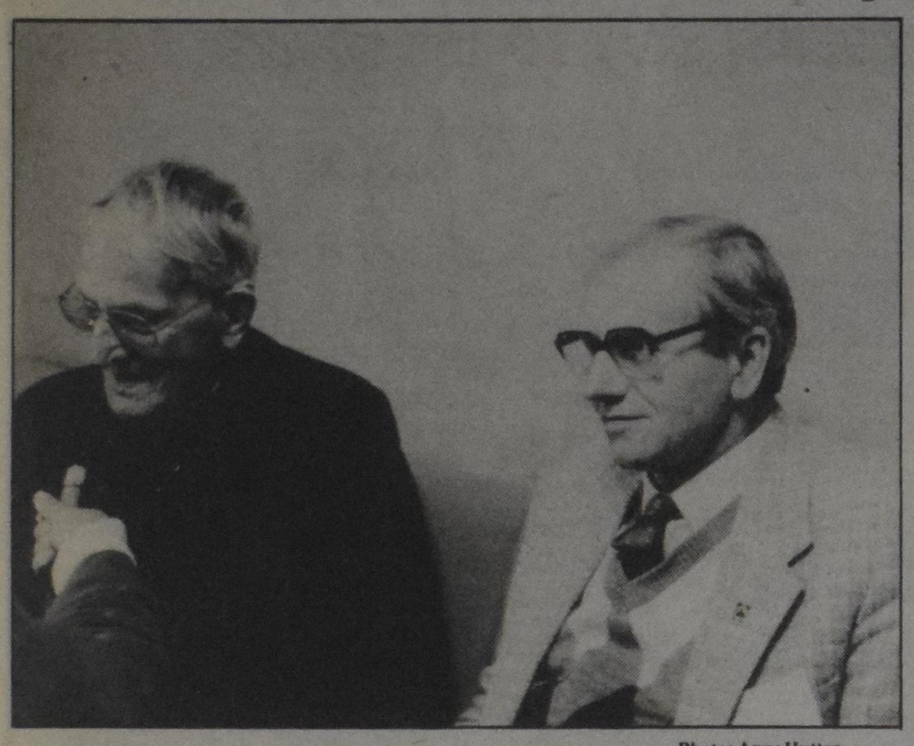


Photo: Anne Hutten

Brother Adam and his assistant, Peter Donovan.

...continued from page 1.

It was against this background that Nova Scotia beekeepers invited Brother Adam to their annual meeting in March. Should the tracheal mite decimate their colonies, imports of the Buckfast Bee could provide a solution. Brother Adam's longtime associate, Peter Donovan, did most of the speaking. But the elderly monk also addressed the meeting and was interviewed by CBC and other media representatives. He was asked whether he'd worked with bees all his life.

"Not all my life, no," responded Brother Adam. "Since 1915. I've been taking care of bees for 75 years."

Wax and honey

Most monasteries have kept bees over the years, he said. The historic reason for that was to provide wax for candles and honey for sweetening. The church, said Brother Adam, always had many candles and they were made of beeswax. Bees were kept more for the wax than for the honey.

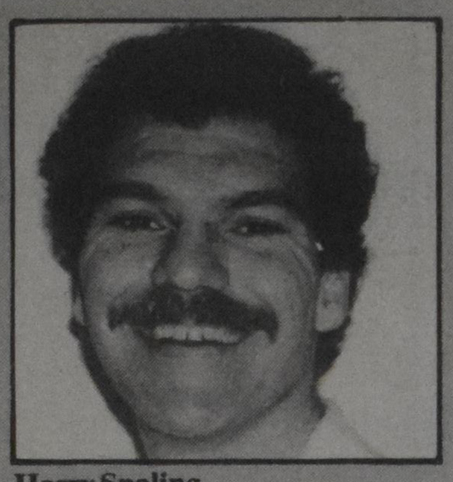
Donovan, who originally came to Buckfast Abbey as a child refugee from German bombing raids over Kent, elaborated on this. "All the big houses in the old times in England, before cane sugar came, they kept colonies in skeps for the sweetening substance; and also monasteries kept them for the wax, for candlelight. At the moment we forget all this, and we take for granted that sugar has always been there and electric light has always been there. And it's not so. They got the peasants to raid the wild bees' nests to get the honey and to get the wax."

Buckfast Abbey's apiary has changed its goals rather dramatically, from the simple self-sufficiency of the past to a renowned breeding program that should help resolve a serious past problem.

Despite the ecclesiastical need for beeswax candles, Brother Adam sees no religious dimension to the actual work of beekeeping. In the winter of 1914-15 he had fallen ill, he said, and was subsequently set to work in the Abbey's apiary. He has never turned back. Even now he works eight-hour days selecting the best queens or designing a better frame for drone protection. Just before he and Donovan were to leave for Nova Scotia they checked more than 200 hives in one day to see if they were queen-right.

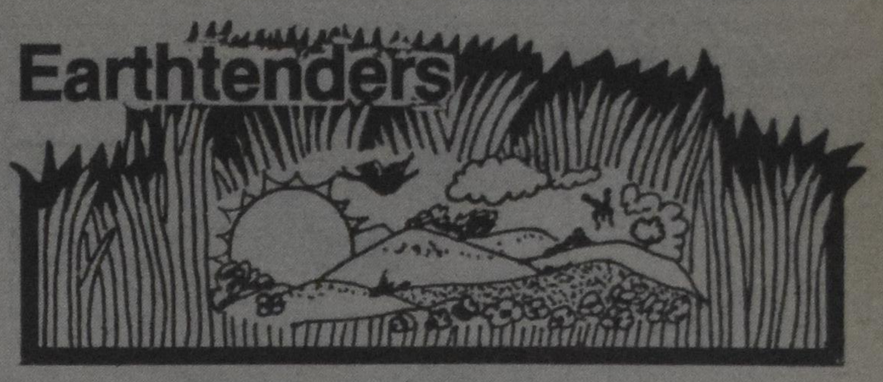
That figure is meaningless for anyone who has never opened a beehive. Every hive has a cover which must be removed, then an inner cover before each of ten frames is lifted out. Each frame has about one thousand lively bees swarming over it. The beekeeper's eyes, trained by years of observation, can detect the queen, only slightly larger than the worker bees. If she's missing, she must be replaced, as a queenless colony will not stay in the hive to care for the brood.

Brother Adam's long life has been devoted to this exacting craft, and his eyes still glow when he speaks of his work. He has developed the Buckfast Bee, and will continue to improve it while he yet has time.



Harry Spaling

Earthtenders



Our place and task in the environment

The Great Lakes

Twenty-five years ago, Lake Erie was pronounced dead. Years of contamination from phosphates in detergents and fertilizer had led to a condition known as *eutrophication,* a process whereby nutrients stimulate the growth of algae. When the algae decompose, oxygen is removed from the water.

This popularized obituary resulted in urgent political action to ban phosphate-based detergents. In addition, governments began to improve municipal sewage treatment plants and to encourage farmers to practise better soil conservation. Slowly, Lake Erie regained a small measure of health.

Today the threat to the Great Lakes is not phosphates but toxic chemicals. DDT, dieldrin, PCBs, dioxins and hundreds of other chemicals have been detected.

Unlike phosphates which could be controlled by banning a single commodity (phosphate-based detergent), toxic chemicals originate from numerous sources and are hard to regulate. Often there are no substitutes available. They are also persistent and difficult to break down. A complete ban on all chemicals today would not result in a quick elimination of the problem. The best timeline is about 30 years, the time it takes for the Great Lakes to flush themselves.

What have we wrought?

Chemicals in the Great Lakes have long been known to accumulate in fish and wildlife. Contaminants generally build up in the fatty tissue of animals and increase in concentration up the food chain.

More recent research has shown links between contaminated fish and human health. Studies of women who ate Lake Michigan fish showed that their babies weighed less and had smaller heads than a control group of babies born to mothers who did not eat these fish. The children of women who ate contaminated fish also had slower reflex movements and higher rates of learning disabilities.

Some 40 million people live in the Great Lakes basin. Development demands and contaminated rivers and groundwater have led some inland municipalities to eye the Great Lakes as a source of water. Hideously, the chemicals sent down the drain may find their way back to the tap.

Decades of foot-dragging

At the turn of the century, Canada and the United States set up an International Joint Commission to oversee water management in the Great Lakes. As early as 1918 the commission noted that lake conditions were "gross and foul." Despite the commission's solid research findings and recommendations over the decades, the political commitment of both countries has fallen far short of that needed to preserve a high standard of water quality.

In 1978, the two countries signed a Great Lakes Water Quality Agreement. This agreement proposed to reduce pollution by 50 per cent. Renegotiated in 1987, the agreement has slowed but not stopped continuing pollution of the Lakes.

More recently, the idea of "zero discharge" is being actively considered, especially for Lake Superior. It would prohibit the dumping of any toxic chemicals, even minute amounts. The main industries affected would be pulp and paper plants, one of the most polluting industries in Canada. The technology already exists for these plants to switch from a toxic chlorine-based bleaching process to an environmentally preferred process of recycling bleach or hydrogen peroxide based processes. A goal of zero discharge should be mandatory for chemicals which have alternatives available.

Canada and the United States have been blessed with the largest freshwater resource in the world. Lake Erie's comeback demonstrates the Great Lakes' created tolerance and resilience to human abuse. The governments and citizens of the Great Lakes basin have a mandate to act as stewards of this unique part of creation. Only a stewardship perspective will ensure that this resource will continue to be a blessing to future generations.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

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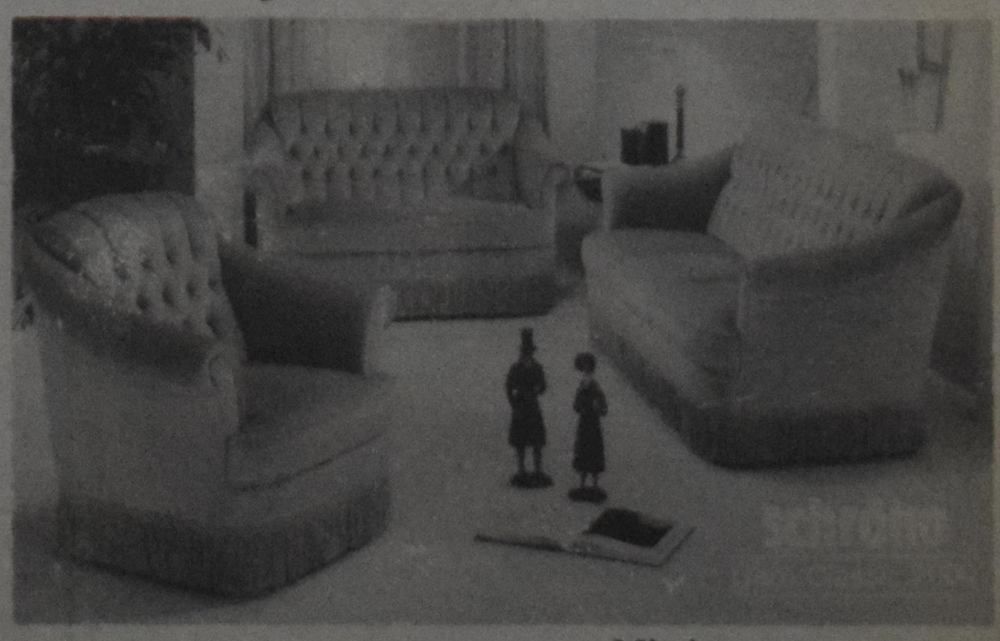

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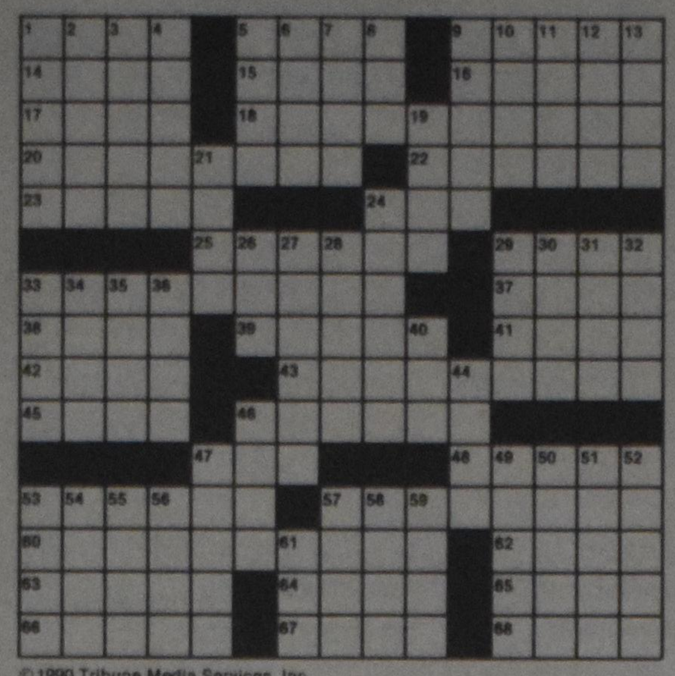
Weekly puzzle



ACROSS
1 Sling
5 Wife of Zeus
9 Proverb
14 Finished
15 Deeply moved
16 Captive
17 Walter — Mare
18 Willful
20 Displaying togetherness
22 Silk cloth
23 Like cliches
24 Sedan
25 Amen
29 Noisy dance
33 Sincere
37 Hawkeye State
38 Eight: Sp.
39 Aquarium fish
41 Efficiently
43 Free
45 Honshu port
46 Dempsey's successor
47 Outperform
48 Stallone role
53 Classify
57 Embroiled
60 Struck dumb
62 Poet Millay
63 Busy landing spot
64 Unite in a way
65 Covering
66 Urban vehicle
67 Another busy landing spot
68 Soviet press agency

DOWN
1 Concluding passages
2 Ward off
3 Author Lagerlof
4 Follow
5 Sound of laughter
6 Jug
7 20 quires
8 Tot up
9 Mummer
10 Rats!
11 Excited
12 Tierney
13 Selvage
19 Catfight
21 Home for an eyas
24 Grayish-yellow
26 Frequently
27 Strengthen
28 John
29 So long!
30 Timber wolf
31 Temple team
32 Motown's Marvin
33 Pawn
34 Resound
35 Captain of "Pequod"
36 Lanyard
40 Rusted
44 Harp's kin
46 Carry
47 Shaped precisely
49 Skillful
50 Jason's wife
51 Czech patriot
52 Gems
53 Speck
54 London district
55 Photo
56 Fairy tale villain
57 Dyeing vat
58 Dickens girl
59 Whirlpool
61 Pair

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Last Week's Puzzle

C	L	A	S	H		V	E	N	D		A	C	T	S
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08/24/90

Photo: David Van Dyke

Peter and Marja are IN

Dear P & M:

Thank you for your answer to "Under the Influence (March 15, 1991). You are right in pointing out that the aunt's alcoholism is the niece's concern. She needs to talk to a trusted adult, preferably her parents or a responsible family member.

I am disappointed that you did not steer her and her family to any of the Family Outreach teams (Cambridge, Clarkson, Chatham, Hamilton, Halton Hills, Oshawa, Exeter and Strathroy, Ont.) who are willing and able to help addicts and their families. Ironically **Calvinist Contact's** *March 8, 1991, issue had two informative articles about their loving Christian work.*

You made mention of the Betty Ford Treatment Centre, but I wish you had also referred to the Calvary Rehabilitation Centre in Phoenix, Arizona, supported by the Christian Reformed Church. It is a caring, Christian centre where clients are guided through an intensive six-week residential program so that, with God's help, we addicts can live productive lives free from substance abuse.

Yes, I am someone who got lost "in the drinking shuffle." By the grace of God I admitted to my drinking problem before the Family Outreach team did an intervention. My husband had plans to phone them, but because they regularly have a short note in our bulletin and list their phone number in our church directory I knew who to call. We talked, they gave advice and I chose to go to Calvary.

It wasn't easy; as the A.A. program likes to say, "Simple, but not easy." I learned to let go and let God, one day at a time. I came to believe that a power greater than myself could restore me to sanity (Step 2) and made a decision to turn my will and life over to the care of God as I understood him (Step 3).

Since chemical addiction is a disease that affects the entire family, my husband, daughter and son also came to Phoenix for an intensive "family-week" session. We are now becoming a more God-feeling, interacting, functional family.

Through A.A. meetings, Family Outreach support and interaction, and especially God's help, I hope and pray that I will be a productive, substance-free child of God.

By all means take the lid off the problem.

Dear Recovering and Grateful:

It's wonderful when our readers can educate each other. By the way, we submit our column independently from other stories covered by C.C. and were happily surprised to receive the issue about Family Outreach several days after we had handed in our work.

It took courage to face the problem. It takes daily courage to continue dealing with alcoholism. We're praying for you.

Dear P & M:

I was delighted to see the subject of alcoholism addressed in your column and I am hopeful many people will share their experiences with you.

Alcoholism has two chief enemies: denial and lack of knowledge. This pertains to the family members as well as the addicted. Society strengthens the denial by supporting the feeling that this illness is shame-based.

Please don't let this issue die now that it's been brought into the open. Continue to direct people to the various support groups such as A.A., Al-Anon, Al-A-Teen and ACOA. Encourage them to read everything they can get their hands on and please don't hesitate to mention that they can get in touch with someone from a Family Outreach Team either by phone or by personal contact if they live within driving distance.

Family Outreach originally started in the United States and came to Ontario in 1986 when Dr. Alex De Jong, a Christian Reformed pastor and a recovering alcoholic, spent a weekend with people from four Hamilton area churches. In 1987 he returned with Dr. Rich Grevengoed to train 10 volunteers who responded to his personal challenge to be involved in a healing ministry.

Our Family Outreach teams assist alcoholics and their families by directing them to professional help, counselling and treatment. Team members are ready and able to assist anyone who needs initial help, accurate and relevant information, literature or just someone to talk to confidentially. They are trained to conduct an Intervention which is a specifically designed method of breaking through the denial of the alcoholic so that he/she admits the need for help. Finally, our teams work at making the church community more educated and aware through presentations at council or congregational meetings, diaconal conferences, etc.

An all-day conference at Redeemer College, jointly sponsored with Salem Christian Mental Health Association, drew 100 persons in April 1990 and 180 persons in February 1991.

As co-ordinator, I do not require anonimity and can get people in touch with someone nearest to them.

Jane de Haan
Family Outreach Co-ordinator
(416) 679-6490

Dear Jane:

Thanks for your encouragement and invitation. God bless you and the Family Outreach volunteers in your important work.

Only a work of God could grow so fast and draw so many in five short years! Obviously you are meeting a real need within the family of Christ.

We hope you will receive calls from other provinces so that similar teams can be established in Quebec, the Maritimes and the Western provinces.

Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam DaSilva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

RUMOURS OF GLORY
Bruce Cockburn & Christian faith
in a post-modern world

A participatory seminar
Friday & Saturday,
June 21 & 22,
1991 at the Institute for
Christian Studies, 229
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Seminar leaders
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Ph.D. candidate at ICS, and
Brian J. Walsh, Senior
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Registration deadline:
June 14, 1991
Fee: $60./$40. (students)

For further information contact:

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❑ **YES**, I/we will attend, enclosed is my/our registration
fee of $ _____
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2-column anniversaries.... $90.00
Obituaries..... $45.00
Notes of thanks..... $35.00
Birthdays..... $35.00

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ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

BLYLEVEN:

William and Valerie Blyleven (nee Hielema) are very happy to announce the safe arrival of their beautiful daughter,

DAWN VICTORIA

born on March 6, 1991, weighing 7 lbs. She is the 26th grandchild for Len and Dini Blyleven of Cayuga, and the 8th grandchild for Jack and Dorothy Hielema of Simcoe.

Home address: R.R. #2, Norval, ON L0P 1K0

Anniversaries

Rynsburg Zurich

1951 May 9 1991

With praise and thanksgiving to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

ABRAM and CORNELIA DEMOOY
(nee Van Den Bosch)

Congratulations from your children and grandchildren:

Didi & Albert Van Dyken — Exeter, Ont.
Derek, Paul
Maryke & George Straw — Rockwood, Ont.
Kyle, Rachel, Brady
Abram & Mary Ann (friend) — Peterborough, Ont.
Henry & April (friend) — London, Ont.
Robert — Port Bruce, Ont.

Home address: Box 176, Zurich, ON N0M 2T0

Birthday

SPIERING:

Happy Birthday!

MRS. DANIERA P. SPIERING
(nee Koorneef)

Congratulations on your 85th birthday, which you hope to celebrate, D.V., on May 14, 1991.

We pray the Lord will be with you and keep you in good health.

Best wishes from all your children, grandchildren and great-grandchildren.

Her address: c/o Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

ROSIER:

1911 1991

With joy and thanksgiving to our Lord, we hope to celebrate, D.V., the 80th birthday of our mother, grandmother and great-grandmother,

GEERTJE (GRACE) ROSIER
(nee Hoekstra)

on May 2, 1991.

We pray that God will continue to bless you and keep you in his loving care.

Saakje Holsappel — Chatham
John & Joanne, Grace, Jeanny & Herb
Keith & Alie Vandermeulen — London
Kim, Denise, Jennifer
Bill Rosier — Belle River
and great-grandchildren: William, Marlaine, Krystal, Richard, Justin, Steven, Nathan.

Open house on Thursday, May 2, 1991, from 10:00 - 12:00 a.m. at 40 Elm Street, Chatham, Ont.

Home address: 40 Elm Street, Apt. 211, Chatham, ON N7M 6A5

Marriages

DE BOER-LEMSTRA:

Jack and Winnie de Boer, of Hagersville, and Anna Lemstra of Grimsby, are pleased to announce the forthcoming marriage of their children,

JUDITH LYNN
and
RONALD PAUL

The ceremony will take place, D.V., on Saturday, May 11, 1991, at 2:30 p.m. in the Maranatha Chr. Ref. Church of York, Ont., Rev. John Postuma officiating.

Future address: 514 - 760 Mohawk Rd. W., Hamilton, ON L9C 6P6

VANHAELEN-GEURKINK:

Believing that the Lord has brought them together, Andre and Ida Van Haelen, Ancaster, Ont., and Arie and Janny Geurkink, Iroquois, Ont., are pleased to announce the forthcoming marriage of their children,

ANGELA
and
RAYMOND

This celebration will take place, D.V., on May 11, 1991, at the Highroad Program Center, Middleburg, Va., Rev. Tim Limburg officiating.

For Rent

Plan your holidays now. Rent a one-bedroom basement apt. Available by day, week or month. Reasonable rates. Convenient vicinity ½-hr. west of Toronto, Ont. Call (416) 877-5642.

For Sale

The Bible and Islam
by Rev. Bassam Madany
$4.95 Canada / $3.95 U.S.
How to relate the gospel relevantly to the Muslim heart and mind.
Write: The Back to God Hour
P.O. Box 5070
Burlington, ON L7R 3Y8

Anniversaries

Congratulations to George and Barbara Baarda (nee Visser) on their 55th wedding anniversary!

1936 May 10 1991

Sneek (Fr.) Wellandport (Ont.)

"Thus far the Lord has helped us" (1 Sam. 7:12).

Grateful to our heavenly Father, who has sustained them with his care, we look forward to celebrating the 55th wedding anniversary, D.V., of our parents and grandparents,

SJOERD (GEORGE) and
BOUKJE (BARBARA) BAARDA
(nee Visser)

We pray that God will continue to be near them and bless them in the future. With love from their children and grandchildren,

Chester & Terrie Baarda — Oliver, B.C.
Marilyn & Cliff, Murray (with Jesus), Brian & Monica, Sandra, Nancy, Kevin
George & Katie Baarda — St. Mary's, Ont.
Gwendolyn, Heather, Jennifer, Jessica, George, Heidi, Amy
Ann Baarda — Burlington, Ont.
Cor & Ann Baarda — Georgetown, Ont.
Steven, Cathy & Theo, Edward
Eb & Dick Bokma — Fenwick, Ont.
Sherry, Tracy, Brent, Leanne, Karen, Jeff
Frank & Nelly Baarda — Grimsby, Ont.
Rachel, Jonathan
Dorothy & Ralph Janssens — Wellandport, Ont.
Darrell, Marcia, Melanie, Kimberly
Tina & Dave Vanderwier — Wellandport, Ont.
Jamie, Lorraine, Timothy, Nathaniel, Tammy, Sarah
Gerty Baarda — Alliston, Ont.
Ron & Wendy Baarda — Grimsby, Ont.
Rick, Ethan
Dan & Valerie Baarda — Beamsville, Ont.
Barbara, Belinda, Manley, Emily
Dick & Sabie Baarda — Grimsby, Ont.
Anthony, Cayla
And great-grandchildren Alyssa and Jared (children of Marilyn & Cliff).

Friends are invited to an open house, Saturday, May 11, 1991, from 2-4 p.m., D.V., in the Elcho United Church Hall, Elcho Rd., Wellandport, Ont.

Best wishes only, please.

Home address: R.R. #3, Wellandport, ON L0R 2J0

1951 April 19 1991

"...but as for me and my house, we will serve the Lord" (Josh. 24:15b)

We thank and praise our faithful heavenly Father for his many rich blessings on 40 years of marriage given to our parents and grandparents,

ARTHUR and SUSAN DEBOER
(nee Kuperus)

and for the love and family blessings we all experienced.

Congratulations, Dad and Mom, Pake and Beppe! It is our prayer that the Lord will continue to bless and keep you for many more years.

Love from your children,

Bas & Rena Hania — Branchton, Ont.
Ben & Anieta DeBoer — Selkirk, Ont.
Jerry & Annette Hogeveen — Waterloo, Ont.
Charlie & Joanne De Boer — Jarvis, Ont.
Martin & Jeannette Buursma — Grimsby, Ont.
Harry & Florence Van Benthem — Jarvis, Ont.
and all the grandchildren.

Home address: R.R. #1, Selkirk, ON N0A 1P0

Personal

Christian professional businessman, age 32, would like to meet a sincere, attractive, outgoing Christian lady for friendship. Please call Tony at 1-(416) 858-2854. Will accept all collect calls.

Anniversaries

1941 May 14 1991

Alteveer Townsend

Praise God from whom all blessings flow! Our hearts are filled with thankfulness to our heavenly Father for his faithfulness in the lives of our dear parents, grandparents, and great-grandparents:

GEERT and HENNIE EGGINK
(nee Bakker)

Wedding text: "If thy presence will not go with me, do not carry us from here" (Exodus 33:15).

Our Lord Jesus has filled their home with his presence both in their joys and in their sorrows. Together with them, we can say, "How Great Thou Art!"

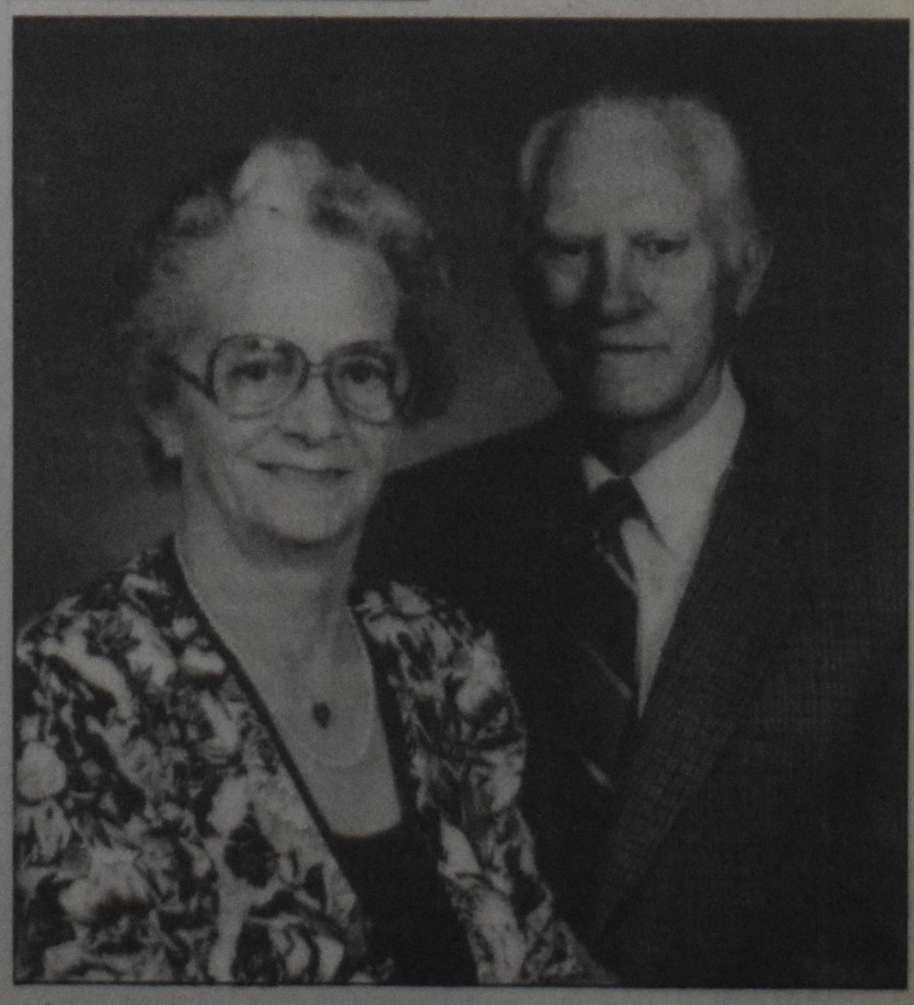
With love and congratulations on your 50th wedding anniversary, Dad and Mom, Opa and Oma!

Jenny Eggink — Jarvis
Rosalie, George, Hendrea, Janet, Brenda, Elizabeth, Mary, Brent
Mary & John Katerberg — Ft. St. John, B.C.
Robert, George, Heidi & Rod, John-Mark, Martha
Helen & Al Bosma — Hagersville
Brenda & Ray (Dennis, Aaron), Cindy & Ken (Russell), Lisa & Jim, Glenn, Mark, Tamara
Harry & Dianne Eggink — Mt. Hope
Garett, Lorraine, Matthew, Wesley
Gary & Maria Eggink — Jarvis
Alicia, Leonard, Donna, Pauline, Amanda
Bert & Dorene Eggink — St. Ann's
Bradley, Christina, Timothy, Charity
George & Betty Eggink — Jarvis
Michelle, Stacey, Cheryl, Nicole, Tyler
Rita & Ross Gibbons — Hagersville
Marsha, Sacha, Tara, Chuck, Chad
Jack & Debbie Eggink — Jarvis
Denice, Angela, Travis, Kelly

Friends and relatives are invited to an open house, D.V., on Wednesday, May 15, 1991, from 7:00 - 9:00 p.m. in the Fellowship Hall of the Jarvis Chr. Ref. Church.

Best wishes only, please.

Home address: Apt. 117, 72 TownCentre Dr., Townsend, ON N0A 1F0



Congratulations to Geert and Hennie Eggink (nee Bakker) on their 50th wedding anniversary!

Classified

Anniversaries

Congratulations to Peter and Nellie Damsma (nee Greydanus) on their 65th wedding anniversary.

Genum (Fr.) Kitchener (Ont.)
1926 May 18 1991

With thankfulness and praise to the Lord, we announce the 65th wedding anniversary of our parents, grandparents and great-grandparents,

PETER and NELLIE DAMSMA
(nee Greydanus)

We pray that our Lord will continue to bless them and keep them in his care.
With love from your children,
Jake & Joyce Damsma — Kitchener
Wilma & Ed Dam — Hamilton
Sandra & Steve VanKruistum — Kitchener
May & Albert Heemsbergen — Alma
Gerald & Diane Damsma — New Hamburg
Clarence & Jane Damsma — Kitchener
Robert & Wanda Damsma — Teeswater
Jim & Kaaren Damsma — New Hamburg
21 grandchildren and 21 great-grandchildren.
An open house will be held in their honour Saturday, May 18, 1991, from 2-4 p.m. at Woodland Chr. High School, Breslau, Ont.
Home address: 1253 Ottawa St. S., Kitchener, ON N2E 1L9

Marrum (Fr.) Woodstock (Ont.)
1946 May 8 1991

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Ps. 90:17).

EDWARD and JEANETTE HUIZINGA
(nee Vander Meulen)

With so much to be thankful for over the past 45 years and especially the past few months, we want to thank our heavenly Father for keeping our dear parents in his tender care.
Congratulations, Mom and Dad, Pake and Beppe, on this very special day! Love from your children and grandchildren:
Fran & Hank Bouwers — Brampton, Ont.
Ron & Audrey, Jeff, Deb, Christy
Gilbert & Helen Huizinga — Belleville, Ont.
Ken, Steve, Greg
Betty & Rienk Barwegan — Georgetown, Ont.
Tracy, Kevin, Jason, Julie
Anne & Gary Oosterhuis — Holland Marsh, Ont.
Mike, Lori (with the Lord), Gary
Harry & Emmie Huizinga — Penetanguishene, Ont.
Jeremy, Neil
Cathy & Stuart Oosterhuis — Holland Marsh, Ont.
Kim, Rob, Doug
Linda & Art Large — Bramalea, Ont.
Jennifer, Mary, Lisa
Sylvia & Steve Booy — Woodstock, Ont.
Dave, Derek, Josh
Louise & Arend Maas — Brampton, Ont.
Sara, Matthew, Adam, Justin
Ed & Dawn Huizinga — Elmvale, Ont.
There will be an open house on May 11, 1991, from 2-4 p.m. at Covenant Chr. Ref. Church, 410 Landsdowne Ave., Woodstock, Ont.
Best wishes only.
Home address: 397 Wellington St., Woodstock, ON N4S 6S8

40th Wedding Anniversary

WILLIAM and FEMMY KATERBERG
(nee Lubberts)

With much joy and thankfulness we are happy to announce the 40th anniversary of our parents on May 18, 1991. May God bless them with many more years together.
Congratulations and love from your children and grandchildren:
Sharon & Jim Payton — Hamilton, Ont.
Chris Davis, Trevor, Jessica, Christopher
John & Heather Katerberg — Drayton, Ont.
Peter Katerberg (deceased, 1974)
George Katerberg — Alma, Ont.
Janet G. Katerberg — Kitchener, Ont.
Andrew Katerberg — Alma, Ont.
Open house on Saturday, May 18, 1991, from 2:30 to 4:30 p.m. in the Fellowship Hall of the Drayton Chr. Ref. Church.
Home address: R.R. #2, Alma, On N0B 1A0

1956 1991

Praise and thanksgiving we give to God for blessing our parents and grandparents with their 35th wedding anniversary, D.V., May 1, 1991.

EELKE and LYSBERTH REITSMA
(nee Bouma)

We are truly thankful for our loving, Christian parents and we pray that the Lord will bless them with many more years to come.
With love from all of us:
Brian & Eleanor Campbell — Wyevale, Ont.
Elissa and Levi
Steve & Janet Meyers — Ontario, Calif.
Hanna Lyse
Jack & Joanne Huizinga — Watford, Ont.
Kyle
Dorothy Reitsma — London, Ont.
Home address: R.R. #3, Kerwood, ON N0M 2B0

1941 May 16 1991
Assen (Dr.) Edmonton (Alta.)

"But as for me and my house, we will serve the Lord" (Josh. 24:15b)
Joyfully we announce the 50th wedding anniversary of our parents, grandparents, and great-grandparents,

HIELKE and MINNIE MULDER
(nee Janssen)

We praise and thank God for you and for keeping you in his care. May our Lord grant you continued health and happiness together in his service.
With love and congratulations from your children, grandchildren, and great-grandchildren:
Wayne & Corry Tinga
Tammy & Everett, Lori & Harry (Amanda, Rebecca), Robert
Len & Gladys Zylmans
Debbie & John (Erin, Keri), Pam & Bill (fiance), Pat & Gordon, Ken
Wally & LaDonna Mulder
Krista, Justin, Ryan
An open house will be held in the First Chr. Ref. Church, 10956 - 96 St., Edmonton, Alta, from 2 - 5 p.m. on Saturday, May 18, 1991.
No gifts please.
Home address: 10339 - 56 St., Edmonton, AB T6A 2J3

Stroobos (the Neth.) Acton (Ont.)
1941 1991

On May 15, 1991, we hope to celebrate with our dear parents, grandparents and great-grandparents,

KLAAS WIEBE and TRIENTJE HARMINA KAMMINGA
(nee Vroom)

the occasion of their 50th wedding anniversary. We give praise and thanks to our heavenly Father for all these years we have had our parents, grandparents and great-grandparents, and we pray that our Lord will continue to spare them for each other and for us.
Their thankful children,
John & Martha Oosterhof — Grand Valley, Ont.
Simon & Tini
Joe & Ann Hofstede — Ballinafad, Ont.
Janice, Ed & Teresa
Webb & Coby Kamminga — Acton, Ont.
Kevin, Jonathan, Aimee
Jack & Grace Vriend — Chatsworth, Ont.
Kristina, Norman, Benjamin, Joshua, Isaiah, Martha, Jeff & Sonja (Mariah)
Stan & Judy Kamminga — Hampton, N.B.
Elijah, Felice, Caitlin
Open house will be held at the Bethel Chr. Ref. Church, Acton, Ont., on May 15, 1991, at 7:30 - 10 p.m.
Best wishes only please.

Congratulations to Klaas Wiebe and Trientje Harmina Kamminga (nee Vroom) on their 50th wedding anniversary!

Congratulations to Jelke and Joukje Vanderkloet (nee Nutma) on their 50th wedding anniversary!

1956 May 12 1991

PETER and TENA MEYER

On this day 35 years ago our parents began a life together that has shown us what it means to serve the Lord, to love others and to give without expecting a return. Mom and Dad, we wish you many more years of happiness. Although we're not close to you in distance, we're close to you in our hearts.
Love from,
Annette,— St. Albert, Alta.
Lyall, Chelsea, Cedric, Douglas
John — Denver, Colo.
Norman — Edmonton, Alta.
Ray — Boise, Idaho
Yolanda & Rob — London, Ont.

1941 1991

JAMES and WILMA LYCKLAMA à NYEHOLT
(nee Boonstra)

will be celebrating their 50th wedding anniversary on May 15, 1991, D.V.
We, with our families, wish them God's blessing in the years ahead.
Whip
Heinz
John
Peter
David
Jack
Diana
Wilma
Ed
30 grandchildren, 3 great-grandchildren.
Family and friends are invited to an open house on Saturday, May 18, 1991, from 2-4 p.m. at the Chr. Ref. Church, 3422 New St., Burlington, Ont.
Home address: 705 - 3020 Glencrest Rd., Burlington, ON L7N 2H2

Ee (fr.) Addison (Ont.)
1941 May 10 1991

With joy and thanksgiving to our God, we are happy to announce the 50th wedding anniversary of our parents and grandparents,

JELKE and JOUKJE VANDERKLOET
(nee Nutma)

May God continue to bless you.
Congratulations and love from your children and grandchildren,
Marten & Otie Vanderkloet — Athens, Ont.
Richard & Mary Vanderkloet — Empress, Alta.
Harry & Irene Wyma — Ridgetown, Ont.
Peter & Beverly Vanderkloet — Addison, Ont.
Lorna Vanderkloet — Athens, Ont.
Joe & Evelyn Haggett — Addison, Ont.
Bram & Yvonne DeJong — Athens, Ont.
Gordon & Anita Andrews — Kingston, Ont.
and grandchildren.
An open house will be held Saturday, May 18, 1991, from 1:30 to 3:30 p.m. at the Addison United Church Hall.
Home address: R.R. #1, Addison, ON K0E 1A0

Strathroy Sarnia
1956 May 4 1991

Praise to the Lord! O let all that is within me adore him! We celebrate the 35th wedding anniversary of our parents and grandparents,

GUY and SYLVIA VAN MARUM
(nee Roffel)

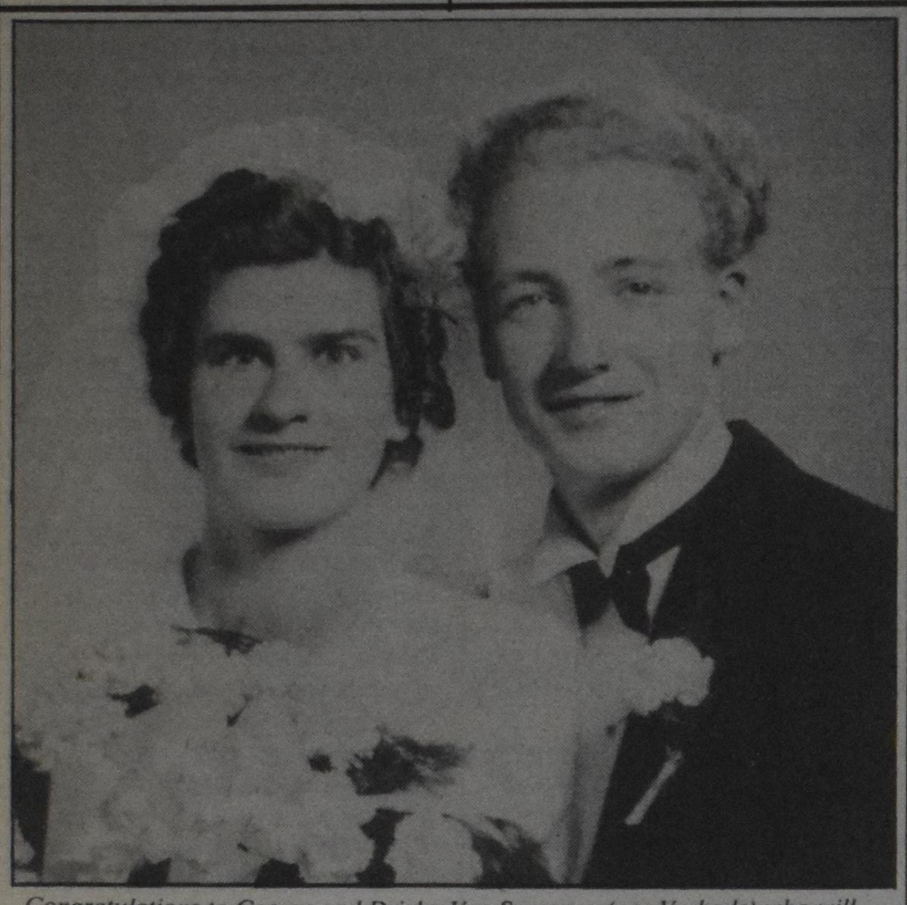
We thank God for his covenant love and pray that God may continue to bless them in the coming years.
Thank you, Mom and Dad, for your love and support.
Betty & John Schouten — Sarnia, Ont.
Janine, Kristal, Jeremy, Renee, Lianne, Julie
Jack & Marie Van Marum — Sarnia, Ont.
Jessica, Lindsay, Rachel, Matthew
Alice & Clarence Wassink — London, Ont.
Taryn, Justin, Bradley, Kendra
Wilma & Ralph DeJong — Sarnia, Ont.
Kevin
Home address: 2003 Churchill Rd., Sarnia, ON N7T 7H3

Cottages

WASAGA BEACH
Still looking for a great holiday? Come to **Alton Lodges** and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.

Classified

Anniversaries



Congratulations to George and Drieka Van Spronsen (nee Verkade) who will celebrate their 40th wedding anniversary, D.V., on May 20, 1991.

Dixie Port Carling
1951 May 20 1991
It is our pleasure to announce the 40th wedding anniversary of our beloved parents,

GEORGE and DRIEKA VAN SPRONSEN (nee Verkade)

Congratulations from your children and grandchildren:
Ina & Craig Halket — Etobicoke
Sheila & David Ferguson (fiance) — Toronto
Arthur & Margaret Van Spronsen — Indian River
George, Adam, Jason
Diana — Toronto
Home address: General Delivery, Port Carling, ON P0B 1J0

1951 May 2 1991
Warns Nestleton
With joy and thankfulness we wish to announce the 40th wedding anniversary of our parents and grandparents,

CLARENCE and GRACE BAJEMA (nee Albada)

May God continue to keep you both in his care.
With love and congratulations from your children and grandchildren:
Marilyn & Jon Bonsma
Michelle, Jeffrey, Jeremy
Andy
Ann Julia & Pete
Open house Saturday, May 11, 1991, from 2 - 4 p.m. at Hope Chr. Ref. Church, 166 Simcoe Street, Prince Albert, Ont.
Best wishes only.
Home address: R.R. #1, Nestleton, Ont. L0B 1L0

1951 May 15 1991
Surhuizum Oakville
With praise and thanks to the Lord we hope to celebrate the 40th wedding anniversary of our parents and pake and beppe,

JEFF and ATJE CNOSSEN (nee Zylstra)

We pray that the Lord will continue to bless you and keep you both in his care.
With love and congratulations from your children,
Peter & Julie Cnossen — Burlington, Ont.
Ryder, Nathan
Dianne Cnossen — Oakville, Ont.
Open house will be held on Saturday, May 25, 1991, from 10 a.m. to 1 p.m. at the Burlington Chr. Ref. Church, 3422 New Street, Burlington, Ont.
Home address: 2539 Riversbend Lane, Oakville, ON L6L 1V4

Hoogeveen (Dr.) St. Catharines (Ont.)
1941 May 4 1991
With praise and thanksgiving to our heavenly Father, we announce the 50th anniversary of our parents and grandparents,

SIDNEY and HILDA VELDSTRA

We pray that they may be spared for many more happy years for each other and for us.
Richard & Jetty — London, Ont.
Michelle, David, Julie, Melissa
Maria & Allan — Kingston, Ont.
Diana, Terry, Sophia, Anne Marie
Harry — Burlington, Ont.
Simeon, Carolyn, Aaron
Marsha & John — Burlington, Ont.
Bruce, Heidi
Home address: 313 Scott Street, St. Catharines, ON L2N 1J4

Congratulations to Sidney and Hilda Veldstra on their 50th wedding anniversary!

Anniversaries

Berlikum (Fr.) Clinton (Ont.)
1946 May 1 1991
Congratulations and best wishes to our parents on their 45th wedding anniversary, May 1, 1991.

MARTEN and MAAIKE STEENSTRA (nee De Vries)

We thank God for the many happy and healthy years he has bestowed on them; we thank our parents for living their Christian faith and also for sharing their blessings with us, their children:
Dick & Helen Steenstra — Clinton
Bill & Lynda Steenstra — Clinton
Stewart & Pat Steenstra — Goderich
Kathleen & Steve Williams — Bayfield
Doreen & David McConnell — Goderich
Margaret & William Cunningham — Woodstock
and nineteen grandchildren.
Home address: R.R. #3, Clinton, ON N0M 1L0

"Those who trust in the Lord are like Mount Zion, which cannot be shaken but endures forever" (Ps. 125:1).
We rejoice with our parents,

REV. RICHARD and TRUDY STIENSTRA

in God's unfailing love to them through 35 years of marriage, May 4, 1956 - 1991.
With love from their children and grandchildren,
Wendy & Philip Weaver — Vanastra, Ont.
Margo & Mark Maier — Grand Rapids, Mich.
Hannah, Fiona, Miriam
Deborah Stienstra & Patrick Kellerman — North York, Ont.
Michael Stienstra — Grand Rapids, Mich.
Daphne Stienstra — Grand Rapids, Mich.
Carolyn Stienstra — Grand Rapids, Mich.
Address: 108 Broad St. W., Dunnville, ON N1A 1E1

1956 1991
"The Lord will keep your going out and your coming in from this time forth forevermore" (Ps. 121:8).
With joy and thankfulness to God we wish to celebrate our parents' and grandparents' 35th wedding anniversary on May 4, 1991.

JACOB and ANNIE VANDERMEULEN (nee Colyn)

Earl and Sharon VanderMeulen — Stirling, Ont.
Jennifer, Diana
Christine & Lucian Smit — Wainfleet, Ont.
Natalie, Ryan, Robyn, Chad
Evelyn & Sid Tilstra — Dunnville, Ont.
Alicia, Matthew, Benjamin
Marlene & Jerry VanHolst — Frankford, Ont.
Michael, Tyler, Danielle
Elizabeth & Don Muldoon — Belleville, Ont.
Jacqueline VanderMeulen & Michael Niemann — Rockwood, Ont.
Nikita, Michael, Natasha
Andrew VanderMeulen - Stirling, Ont.
Home address: R.R. #2, Stirling, ON K0K 3E0

Accommodations

Accommodation: We are looking for a Christian female to share a house in **Vineland,** Ont. Available any time. Please call (416) 892-1242 (day time) or (416) 562-4983 (after 7 p.m.).

House available for three weeks, from June 28 - July 19. All amenities, four-bedroom house, 11 miles from beach on Highway 86 (Lake Huron). Phone: 1- (519) 395-5006.

Anniversaries

1966 May 13 1991
With great joy and thankfulness to God we celebrate the 25th anniversary of our parents and grandparents,

PETER and JANE VAN DUYVENVOORDE (nee Veld)

We pray that the Lord will continue to bless and keep you in his care.
Congratulations and best wishes from your children and granddaughters,
Mike Van Duyvenvoorde & Lisa Pierik (girlfriend) — Ancaster, Ont.
Sharon & George Vos — Smithville, Ont.
Jacqueline
Karen & Jeremy De Vries — St. Ann's Ont.
Melissa
Elaine Van Duyvenvoorde — at home
Open house will be held on Saturday, May 11, 1991, from 2:00 - 4:30 p.m. at the Vineland Women's Institute Hall, 24 Rittenhouse Rd., Vineland, Ont.
Home address: 4332 Greenlane Rd., R.R. #1, Beamsville, ON L0R 1B1

Anniversaries

Garijp (Fr.) St. Thomas (Ont.)
1936 May 14 1991
Psalm 1:3
With praise and thanksgiving to God we announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

RAY and SUSAN WYMENGA (nee Sibma)

We pray that the Lord will continue to bless and keep you in his care in the years ahead.
With love and congratulations:
Lou Dykxhoorn — Springfield, Ont.
Charles & Irene & family, Marjorie and George & family, Roy & Stacy, Lawrence
Margaret & Harry Vander Kloet — Kentville, N.S.
Trish & Rob, Geoff & Lisa (girlfriend), Sonja, Heather, Melanie, Jessica
To celebrate this special occasion you are invited to an "open house" that will be held on Saturday, May 18, 1991, D.V., from 2-4 p.m. at the Ebenezer Chr. School on Fairview Ave., St. Thomas, Ont.
Home address: 154 First Ave., St. Thomas, ON N5R 4P3

Congratulations to Ray and Susan Wymenga (nee Sibma) on their 55th wedding anniversary!

40th Anniversary
April 25, 1991

GEERLOF and JANNA VAN STARKENBURG (nee Zandbergen)

Children:
Dirk & Cathy
Sharon, Heather, Maria, Sandra
Sue & Henk Dam
Steven, Jennifer, Sara
Casey (deceased)
Jack & Debbie
Janna, Gerald, Jonathan, Sophia, William, Daniel
Gerald & Evelyn
Alida, Christina
William & Corrien
Jocelyn, Calvin, Casey
Case
MaryAnn & Ken Benjamins
Jantina, Derek
Jane
Home address: R.R. #7, Pembroke, ON K8A 6W8

1956 May 4 1991
Together with our parents,

ALBERT and NELLIE VANDERHORST (nee Groot)

we give thanks to our Lord for 35 years of marriage. Many God continue to enrich your lives with many more years.
Much love from your children,
Liz & Ed Garlick
Christopher, Aaron, Matthew
Diny & Howard Kennedy
Hilary, Lindsay, Aaron, Tiffany
Velma & Jim Connolly
Kristen, Michael
John Vander Horst
Charlene & Harry Vegter
Arianna, Tyson
Jeanette & Harry Binstock
Lauren
Tim Vander Horst & Amanda (fiancee)
Open house will be held at the First Chr. Ref. Church of Barrie, Ont. from 2 to 4 p.m.
Best wishes only.

Employment wanted

Responsible single male, age 30, seeks position with **poultry operation** in Ontario, having eight years experience with layers, broilers and killing plant. To commence around June 15, 1991. Please reply under File #2563, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

More Anniversaries on page 18.

Anniversaries

Harkema (Fr.) Duncan (B.C.)
1936 May 28 1991

It is with great joy and thanksgiving to the Lord that we announce the 55th wedding anniversary of our parents, grand- and great-grandparents,

FEITZE and STIJNTJE WITTEVEEN
(nee Harmsma)

"I have come that they may have life, and have it to the full" (John 10:10b).
With love from:
John & Wiepie Witteveen — Richmond Hill, Ont.
Alice & Luke Bazuin — Chemainus, B.C.
Sadie & Rudolf Wikkerink — Cobble Hill, B.C.
Ike & Jennie Witteveen — Brampton, Ont.
Raymond Witteveen — Duncan, B.C.
Susan Witteveen — Duncan, B.C.
14 grandchildren and 9 great-grandchildren.
Home address: 4745 Bench Rd., R.R. #7, Duncan, B.C. V9L 4W4

Obituaries

Blija (Fr.) Watford (Ont.)
The Lord called home our beloved sister-in-law,

ITSKE BEINTEMA
(nee Kloosterman)

on Saturday, April 20, 1991.
Beloved wife of Renze Beintema.
May the Lord sustain and guide the family with his love.
Harm & Martha Beintema — Waterdown
Jikke (Gerrit) Beintema — Chatham
Pietje (Fred) Beintema — Waterdown
Jasper & Ina Jensma — Strathroy
Steve & Freeda Beintema — Watford
George & Renske De Weerd — Kerwood
John 14:2

"I will sing of the Lord's great love forever" (Ps. 89:1).
On April 3, 1991, at the age of 82 years, our dear husband, father, grandfather and great-grandfather,

JOHN LENNIPS

went home to be with his Lord.
Dear husband of Shirley Huberts and predeceased by his first wife Janet Fransen in 1972.
He is lovingly remembered by his wife Shirley and children and stepchildren:
Ria & John Fledderus — Trenton, Ont.
Jake & Matryke Lennips — Brampton, Ont.
Bill Lennips — Scarborough, Ont.
Gerald & Hilda Lennips — Carrying Place, Ont.
Diane & John Kooy — Brockville, Ont.
John & Sherri Lennips — Brampton, Ont.
John Bakker — Gananoque, Ont.
Henry Bakker — Toronto, Ont.
Harry & Trudy Bakker — Brockville, Ont.
Margaret & Ron Parr — Brockville, Ont.
Dear grandfather of 23 grandchildren and two great-grandchildren.
Dear brother of Jan Hendrik Lennips, Berend Jan Lennips, and Johanna Bril of the Netherlands, and predeceased by three brothers and two sisters.
Funeral services were held April 6, 1991, at the Bethel Chr. Ref. Church, Brockville, Ont.
Correspondence address: 5-40 Winters Court, Brockville, ON K6V 1T7

Obituaries

Alsmeer (The Neth.) Hamilton (Ont.)
June 30, 1908 April 11, 1991

The Lord took home our loving husband, father, grandfather and great-grandfather,

AART VAN BREEMEN

in his 83rd year.
Beloved husband of Wilma (nee Van Delft-De Jong) for 22 years.
Dear father of:
Jack & Betty Van Breemen — Calif., USA
Phil & Brenda Van Breemen — Calif., USA
Kurt & Nigha Van Breemen — Calif., USA
Audrey & Bill Van Keulen — Grimsby, Ont.
Lydia & Peter Demik — Hamilton, Ont.
William & Mary Van Delft — Hamilton, Ont.
Phylis Van Delft — St. Catharines, Ont.
Loving grandfather of 21 grandchildren and 12 great-grandchildren.
Predeceased by his first wife Maria Van Breemen-Muys and son Richard Van Delft.
The funeral took place April 13, 1991, at Mt. Hamilton Chr. Ref. Church, Hamilton, Ont., Rev. R.J. Sikkema officiating.
"Maar 't blij vooruitzicht dat mij streelt, ik zal, ontwaakt, uw lof ontvouwen, U in gerechtigheid aanschouwen, verzadigd met uw godd'lijk beeld" (Ps. 17:8).
Correspondence address: 1415 Upper Wellington St., Apt. 216, Hamilton, ON L9A 5E8

"Kom"

Dat is wat God zei tegen onze lieve vader en opa.

"Ja, lieve grapjesmaker en harde werker
Laat het nu maar aan de jonger en de sterker
Feest vieren met Mij in Mijn heerlijkheid
Vrede, hoop en liefde is bij Mij nog altijd."

There is a right time for everything.
For Martinus Slager, who passed away peacefully on Sunday, April 7, 1991, in his 73rd year, there was...
A time to be born
A time to be young
A time to leave the home of his parents
A time to make a home of his own
A time to court and wed the woman he loved
A time to shift his roots to a new land
A time to beget six children
and for sorrow when one was gone
A time of hard times when starting over
A time for new business and fulfilled ambitions
Much time for practical jokes and laughter
And time for fellowship with friends
A time for watching his children begin their separate lives
A time to be once again only two in the house
A time for leisure, travel and enjoyment
A time for family get-togethers and grandchildren's secrets
A time for reflection, for introspection
A time for reverence and worship of the Lord
A time to trust in the Father of ALL
A time to die, to move on, to let go...

MARTINUS SLAGER

Beloved husband of Fenny Slager.
Dear father of:
Roely De Vries and her husband John
Dian Wagenaar and her husband Joe
Victoria Nanhu and her husband Earl
Martin Slager
Ineke Slager and her husband Barry
Lieve opa van Johanna, Charlene, Wanita, Janine, Shane, Teresa, Rachel, Justin and Sara.
Predeceased by his son Tony in 1955.

Obituaries

"I will lift up mine eyes unto the hills, from whence cometh my help" (Ps. 121:1).
On March 19, 1991, in his infinite wisdom, the Lord took home our precious and beloved mother, grandmother and great-grandmother,

BRENDA NYDAM
(nee Horlings)

at the age of 83.
Dearly loved mother of:
Jean & Walt Willemstein — Grand Rapids, Mich.
Rita & Bill Winter — Springdale, Ont.
Shirley Huisman — Downsview, Ont.
Bill Nydam — Bradford, Ont.
Lovingly remembered by 12 grandchildren, 19 great-grandchildren and one great-great-grandchild.
Predeceased by her husband Charles, daughter Elsie, granddaughter Gloria Jean and grandson Charles William.
Survived by one sister, two brothers.
On Friday, March 22, 1991, at 10 a.m. a memorial service was held in Holland Chr. Homes, Brampton, Ont. A 2:30 p.m. service was held in the Holland Marsh Chr. Ref. Church. Interment Mount Pleasant Cemetery, Bradford, Ont. Rev. Peter Van Egmond officiating.

On April 10, 1991, the Lord took home out of our family circle our beloved brother-in-law,

PETER JOHN VANDOLDER

the husband of our oldest sister Lois Posthumus.
We pray that the Lord will strengthen and comfort her and her family in the days to come.
Ann Posthumus-Byker — Brampton, Ont.
Andrew & Hermina Posthumus — Owen Sound, Ont.
Bob Kootstra — Hamilton, Ont.
Ted & Wilhelmina Posthumus — Sarnia, Ont.
Hetje Posthumus-Annema — the Neth.
Tina & Klaas Pool-Posthumus — Brampton, Ont.
Dennis & Tillie Posthumus — Bowmanville, Ont.
Harm & Frances Posthumus — the Neth.
Ralph & Marie Posthumus — Tara, Ont.
Egbert & Wietske Kiezebrink-Posthumus — Cannington, Ont.
Owen Sound, Ont.

Summer Job Market

Acton, Ont.: Experience in sales of masonry products. Third year marketing student. 21-years old. Would like to work in sales field, but will take anything for the summer. Call: Anthony Looyenga at (519) 853-0758.

Bowmanville, Ont.: Athletic, country girl going into Grade 11. Has experience on apple, sheep and fruit & veg. farms. Wouldn't mind trying some sort of camp-counselling, assistant counselling, etc. But willing to do almost *anything!* Contact: Gena Jaspers-Fayer, R.R #4 (3326) Bragg Rd., Bowmanville, ON L1C 3K5 (416) 623-2634.

Bowmanville, Ont.: 16-year-old, Grade 11 male looking for work in farming or construction during the summer months. Have experience in bricklaying (labourer) and farmwork. Also have driver's licence. Richard Wessels, R.R. #4, Bowmanville, ON L1C 3K5. Phone: (416) 623-8521.

INDIAN RIVER, Ont.: I am a university student looking for summer employment in **office work, baby-sitting,** or **housework.** If you have any work for me, please call Angela at (705) 295-6942.

Summer Job Market

Grimsby, Ont.: DORDT COLLEGE student (3rd year **English major, journalism**) is looking for a job during the summer months. Many years of experience in greenhouse and nursery work, but prefers study related work. Dirk B. Schouten (416) 945-5335.

Hamilton, Ont.: Redeemer student seeks employment in Hamilton area. Experienced in desktop publishing (IBM and Mac), layout design, cartooning and word processing. Carl at (416) 648-2131, ext. 320.

Lucknow, Ont.: I have experience on a dairy farm, would like to work on a dairy or beef farm. Alex Hartemink, age 16, R.R. #5, Lucknow, ON N0G 2H0. Phone: (519) 395-5227.

Oshawa, Ont.: Hi, I'm a 21-year old Sir Wilfred Laurier University student (Political Science, 2nd yr.) looking for office experience. Good typing and number keying skills, am familiar with computers but would like to learn more. Will consider any office job. Available Apr. 29. Please surprise me! Call Connie at (416) 728-1348.

ST. CATHARINES, Ont.: McMaster student is eager to find summer employment. Prefer **office work** (computer, etc.) but I'm open to doing other things as well. Call Dave at (416) 935-4026.

St. Catharines, Ont.: 21-year-old female university student is looking for work and accommodation during the summer in the Niagara Peninsula area. Has experience as store clerk, waitress, and caring for children. Also willing to "house-sit" while you are on vacation. References available. Can start May 1. Please call St. Catharines (416) 935-3509 or Waterloo (519) 746-2076, after 6 o'clock and ask for Kimberly.

Smithville, Ont.: Able-bodied, 17-year old SDCH student (graduating in June) urgently needs summer work so he can save up to go to Dordt College next September. Will tackle just about anything. Are you interested? Please call Phil at (416) 957-0781.

Smithville, Ont.: Hi, I'm a 15-year old SDCH student looking for any part-time work during the summer, as well as after school hours and on Saturdays. Please make my day! Call Charleen at (416) 957-0781.

TORONTO, Ont.: Second-year female Redeemer student, 19 years old, seeks employment in Toronto area. Experienced with young children and infants, minor cooking, housekeeping and gardening, but eager and willing to learn new skills. Call Liesje at (416) 648-2131, ext. 320, or, after April 26, at (416) 223-8380.

VANCOUVER: B.C.: I am a 24 year old social work student (3rd year) seeking employment in the **social services** in the Greater Vancouver area. I have experience working with the mentally disabled, elderly and troubled youth. Call Mary-Anne at (604) 434-8776.

Teachers

AYLMER, Ont.: Immanuel Christian School invites applications for a possible opening in a **Grade 2** classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 **primary/intermediate** position (50% kindergarten/50% administration relief including French)
1 **intermediate** position (combined Grade 4/5).
Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.

BELLEVILLE, Ont.: Belleville District Christian School has a half-time opening in **Kindergarten** for the school year 1991-1992. Please send resume and applications to: Leo VanArragon, Principal, Belleville District Christian School, R.R. #5, Belleville, ON K8N 4Z5

BRAMPTON, Ont.: John Knox Christian School seeks applications for two positions for the 1991/92 school year. Needed are: an **intermediate** teacher and one teacher for a grade level to be determined. French and music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236.

DUNNVILLE, Ont.: Dunnville Chr. School invites applications for a **40% opening** in **Grade 2.** Interested candidates should contact Richard Van Egmond, Acting Principal, Dunnville Chr. School, R.R. #1, Dunnville, ON N1A 2W1. Tel.: (416) 774-5142.

GEORGETOWN, Ont.: Georgetown District Christian School has a definite opening for a **Grade 7** teacher with a **Music** and/or **Phys. Ed** specialty and also a definite opening for a 40% **remedial** position. For information or application please contact: Treena Sybersma, Principal, R.R. #1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school); (416) 877-2707 (home).

HOUSTON, B.C.: Houston Christian School, located in the beautiful Bulkley Valley of north central B.C. has 3 **Elementary** teaching positions open. Please address all inquiries to Mr. Doyle Smiens, Principal, Box 237, Houston, B.C. Phone (604) 845-7736.

MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a **Grade 2,** as well as an **E.C.S. (Early Childhood Services)** position for the 1991/92 school year. Qualifications in music will be an asset. Medicine Hat Chr. School is an interdenominational school and has an enrolment of 140 students from E.C.S. to Grade 9. Please submit application and resume to Mr. Wm. Slofstra, Principal, Medicine Hat Chr. School, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2. Phone: school (403) 526-3246; home (403) 526-7192.

RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our **junior-high** and **primary** divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.

More Teacher ads on page 19

Classified

Teachers

RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, **Vice-Principal,** to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centred education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodwards Road, Richmond, BC V7E 1H1

SMITHVILLE, Ont.: "Come to the heart of Niagara." **Smithville Covenant Christian School** would like to receive applications for a **Grade 1** opening for September, 1991. Please send resume to: Mr. B. Van Hoffen, Principal, Smithville Covenant Christian School, 6470 Regional Rd. 14, Smithville, ON L0R 2A0. Tel.: (416) 957-7796

Real Estate

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Contact us first when you think of moving to Edmonton and district.
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Teachers

Stouffville Christian School

requires teachers for the following full-time positions, beginning September, 1991 (Ontario teachers certificate or equivalent required):

Primary — Junior div. in the area of French
Intermediate — Senior div. in the area of French
Senior div. in the area of Mathematics and Science
Grade 7 Core and Social Science

Please send your resume to:
The Principal, Stouffville Christian School
R.R. #3, Claremont, ON L0H 1E0
Tel.: (416) 640-3297

Centennial Christian School

Terrace, B.C.

Applications are presently being accepted for positions in:
PRIMARY — K, 1 (experience an asset)
INTERMEDIATE — possible openings in 6 or 7
Opportunity for a teacher with music/band ability

Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991.

Send applications, resume and references to:
Frank Voogd
3608 Sparks St., Terrace BC V8G 2A5
Phone: (604) 635-6173

Help Wanted

Experienced
TRAVEL CONSULTANT
required immediately. Dutch language an asset. Sabre an asset. Write a short resume and reply to File #2562, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Help Wanted

Persons to help work on a 50-cow **dairy and hay farm**. You must be able to work with animals. 500 acre-plus under cultivation. Ideal position for person with Class A drivers licence who doesn't want to drive semi full-time. Housing available. Call (807) 483-5393 or write Rick Boersma, R.R. #1, Stratton, ON P0W 1N0

WORLD HOME BIBLE LEAGUE

a growing, inter-denominational Bible placement organization in Canada is looking for a:

DIRECTOR OF MINISTRIES

effective: immediately

Requirements:

- a dedicated, mission-oriented Christian
- able to provide creative supervision to growing representational staff
- sales or presentational experience an asset
- good communicator (speaking and writing)
- able to meet Christian public across denominational lines

Full description of responsibilities available upon request.

Remuneration open to negotiations. Excellent benefit package available.

Please send your resume to:
Executive Director
World Home Bible League
Box 524, Stn. "A"
Weston, ON M9N 3N3
Tel: (416) 741-2140
Fax: (416) 741-8673

Help Wanted

Young person, approx. 16 years old, needed to work on **dairy farm** for the summer months in **Dunnville,** Ont. Normal hours would be 9 a.m. to 7 p.m. Must be capable of occasional milking. Please call: (416) 774-7934.

For Calendar of Events, see page 6

For Crossword Puzzle, see page 14

For Events, see page 20

THE 1991 MUNICIPAL ENUMERATION

IT'S EASY!

It's easy to complete the municipal enumeration form which was mailed to your home recently.

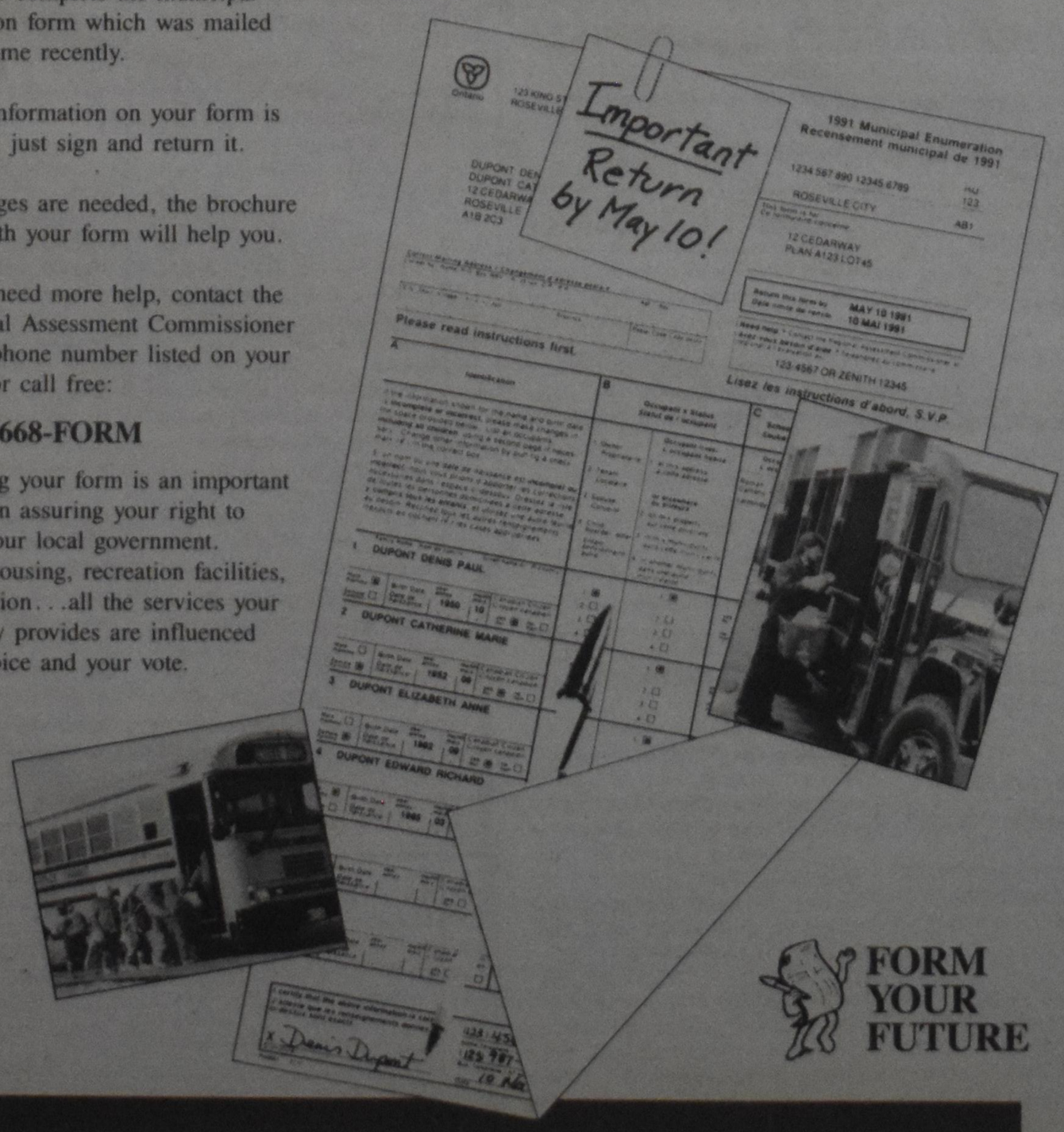
☐ If the information on your form is correct, just sign and return it.

☐ If changes are needed, the brochure sent with your form will help you.

☐ If you need more help, contact the Regional Assessment Commissioner at the phone number listed on your form, or call free:

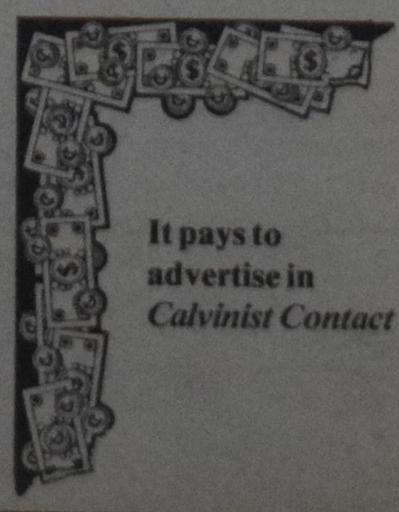
1-800-668-FORM

Completing your form is an important first step in assuring your right to vote for your local government. Schools, housing, recreation facilities, transportation. . .all the services your community provides are influenced by your voice and your vote.



Ontario

FORM YOUR FUTURE



It pays to advertise in *Calvinist Contact*

Books

Christian living

Gender in God's Kingdom

Gender and Grace: Love, Work and Parenting in a Changing World, by Mary Stewart Van Leeuwen. Downers Grove, Ill.: InterVarsity Press, 1990. ISBN 0-8308-1297-0. Softcover, 278 pp., $12.95. Reviewed by Ena Vandezande, St. Catharines, Ont.

Mary Stewart Van Leeuwen has written a thoughtful and thorough work about the role of biology, culture and faith in the lives of men and women. This wonderful book can be read by a wide-ranging audience. As the author herself suggests, Chapters 3-5, "the most technically challenging," can be skipped over if necessary. The underlying theme of gender-status equality being part of the restoration of creational shalom between men and women is clearly developed, with or without these chapters.

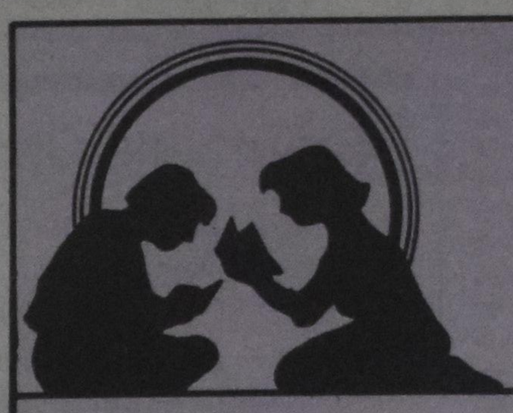
Within a distinctly Christian worldview, the author sifts through the ever-increasing literature on sex and gender. Based in the biblical drama of Creation, Fall, redemption and renewal, Stewart Van Leeuwen looks at the role of biology, learning and culture on the development of gender and our assumptions about that. In weaving together the authority of science and the authority of the Scriptures, she argues that the core issues of "men's fear of being feminized" and "women's reluctance to compromise relationships" — effects of the Fall — can and need to be redeemed.

As well as the role of genes, hormones and brain hemispheres, the author looks at the development of gender identity and children's attachment to their parents. A gentle, thorough explanation leads Stewart Van Leeuwen to posit a strong case for co-parenting and for the importance of the availability of *both* parents to each child.

Further, the author explores marriage and family. Within the context of the book's emphasis on the unfolding of God's Kingdom, the traditional family structure is looked at from all angles. The author points out that the traditional family is not the "only (or always the best) way to organize such roles for marital health, adequate parenting and kingdom service." Ultimately, the structure of the Christian family should be such that it best enables the limitations and strengths of each of the family members to contribute to the advancement of God's Kingdom.

Love, Work, and Parenting in a Changing World, Stewart Van Leeuwen's subtitle, aptly describes how this book can be of interest to all of us. We are all involved in at least two of these three areas of life. The book gently inspires us to re-think our assumptions and beliefs about many aspects of our lives. For those who have read the literature on gender studies the author does a masterful job of integrating that material within a Christian framework.

I certainly believe that Mary Stewart Van Leeuwen has contributed to the dialogue on gender, and that for many of us it can be a helpful guide to our personal journey in life. I strongly recommend this book!



Friends of God

Wayne Brouwer

Back to school

"Teach me your way, O Lord, and I will walk in your truth; give me an undivided heart, that I may fear your name" (Ps. 86:11).

Charles Eliot was president of Harvard University at the turn of the century. After 40 years in his position a group of Harvard professors gave a dinner in his honour. Each outdid the last in toasting his accomplishments and praising his virtues. One fellow even said, "Since you became president, Harvard has become a storehouse of knowledge!"

"What you say is true," replied Eliot, "but I can claim little credit for it. It is simply that the first year students bring so much, and the graduates take so little away!"

I imagine there are others who think that way as well. Former Amherst College president George Harris greeted the new arrivals one term with his usual speech about the challenges ahead. But after only a few lines he stopped. "Ah," he sighed, "I intended to give you some advice; but now I remember how much is left over from last year unused!"

Most of us can't wait to get out of school and we often leave our formal education behind with much that still could be learned. We'll pick things up along the way, we say. We'll get the rest of our education from the streets, or in the College of Hard Knocks.

The toughest lesson

Maybe so. But life isn't always a very kind teacher. Helen Steiner found that out. She was raised in Ohio along the shores of Lake Erie. She planned to attend Ohio Wesleyan College and get a degree in law. But the flu epidemic of 1918 killed her father and she was forced to support the family financially. For a decade she worked at an electrical utility company, hoping, dreaming, wondering about the future.

Then, suddenly, the future walked her way. She met and fell in love with Franklin Rice, a dashing young banker. They were married in 1928, full of anticipation and excitement. Who could have known that the stock market would crash the next year and dissolve young Franklin's career in an instant? He couldn't stand the torment and committed suicide.

A deceased father, a lost career, a vanished fortune and a dead husband. What should a young widow learn from all of this?

There was no time for learning, at least not then. Helen had to eke out a living. The only job she could find was a poor-paying contract editing greeting cards. She wrote a few verses like the ones in the cards. A couple were published by the Gibson Card company, but not enough to make her either rich or famous.

The beginning of wisdom

But then someone read one of Helen's poems on the Lawrence Welk Show one evening. And within a few years, Helen Steiner Rice became one of North America's best known "folk poets."

It was then that she shared with others the one poem that expressed her greatest lesson from life. Somehow it seems to parallel David's prayer in Psalm 86. Maybe that's because it speaks about the one thing we all need to learn, regardless of which school we attend:

So together we stand at life's crossroads
And view what we think is the end.
But God has a much bigger vision
And he tells us it's only a bend.

For the road goes on and is smoother,
And the pause in the song is a rest.
And the part that's unsung and unfinished
Is the sweetest and richest and best.

So rest and relax and grow stronger.
Let go and let God share your load,
Your work is not finished or ended;
You've just come to a bend in the road.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Miscellaneous

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Events

DE HOLLANDSE DAG - MOOREFIELD

De Hollandse Dag wordt dit jaar gehouden, D.V.,

woensdag, 12 juni, 1991

in de Community Centre, te Moorefield, Ont. Aanvang 10 uur. Samenzang, voordrachten, muziek, enz. Spreker: **Ds. J.G. Klomps** van Mississauga, Ont. Lunch meenemen, koffie en koek vrij.

*Voor gezelligheid en plezierig uitgaan, moet je de **De Hollandse Dag** niet overslaan.*

With Praise and Thanksgiving to God,
the Board of the Chatham Christian Schools
is pleased to recognize our teacher,

MR. BERNIE KRUISSELBRINK

for 25 years of faithful service
to Christian education in Chatham.

In honour of this anniversary
an OPEN HOUSE will be held
TUESDAY, MAY 14, 1991 at
CHATHAM CHRISTIAN HIGH SCHOOL
90 Park Avenue E., Chatham

7:30 - 8:30 OPEN HOUSE
8:30 - 9:30 PROGRAM

All former students and colleagues are cordially invited to celebrate with us.